WATSON'S MAGAZINE

Vol. XV: No. 6 OCTOBER, 1912 Price, 10 Cents

THOS. E. WATSON, EDITOR

Articles by the Editor in this Number

The Story of the South and West
Chapter XXI

The Roman Catholic Hierarchy
Chapter XXVII

An Open Letter to Cardinal Gibbons
No. 6

Commodore John Barry to Have a Monument, Founded on a False Claim

Educational Department

Book Reviews

Second Instalment of "The Secret Instructions of the Jesuits"

THE JEFFERSONIAN PUBLISHING COMPANY
THOMSON, GEORGIA

The Roman Catholics Are Trying

"To Make America Catholic"

American Protestants are too busy doing foreign mission work, to note the danger at home. Read

"Foreign Missions Exposed"

By Thos. E. Watson.

Then read the daily papers for a week.

Note the poverty and distress among the poor of this country.

Note the need of mission money in every city of the United States.

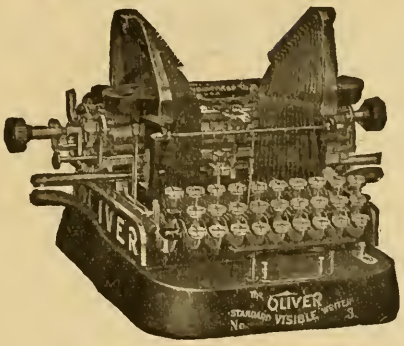
"Foreign Missions Exposed" is a well-printed, profusely illustrated, paper-bound book, the third edition of which is almost exhausted.

Price: Fifty-five Cents, Postpaid

The Jeffersonian Publishing Co.

Thomson - - Georgia

$5.00 Per Month



Buys This Visible Typewriter

Here is the offer that astounded the typewriter world:

The Famous Model No. 3 Oliver—The machine with the type bars that strike downward—that makes the "write-in-sight" principle mechanically practical. It is so simple children learn to operate it in ten minutes—so fast the experts choose it—so strong a shrewd business man insists upon it—The World's Standard.

You Can Make It Yours So Easy—it's a shame to do without it.

No Cash Until You See It—until you try it in your home or office, then you make your decision—no salesmen to influence or hurry you—if you keep it you pay only $5.00 down—it will earn its own way thereafter.

Stop Paying in Ten Months, **Only $55 in All**—no interest—no chattel mortgages—no collectors—no publicity—no delay. Positively the best typewriter value ever given—the best selling plan ever devised.

If You Own a Typewriter Now—
trade it in to us as first payment—we will be liberal with you.

Send your name and address on coupon and we will tell you more about this unusual offer — more about this splendid typewriter—it won't cost you anything and you will be under no obligation—we won't send a salesman.

Tear out the coupon now—you might forget.

Typewriters Distributing Syndicate
W. J. 159 N. State St., Chicago

Typewriters Distributing Syndicate,
W. J. 159 N. State St., Chicago.

You may send, without placing me under any obligation, further information of your typewriter offer.

Name _____

Address _____

My old machine is a _____ No. _____

BOOKS

BY

THOS. E. WATSON

FOR SALE BY

THE JEFFERSONIAN PUB. CO.

THOMSON, GEORGIA

	Price, Postpaid
Life and Speeches of Thos. E. Watson (Second Edition)	$ .67
Handbook of Politics and Economics (Fourth Edition)	.59
Sketches of Roman History (Second Edition)	.30
Life and Times of Thos. Jefferson (illustrated) (Second Edition)	1.10
Prose Miscellanies (richly illustrated)	1.10
Socialists and Socialism (Third Edition)	.55
The Extravagant and Impracticable Methods of Foreign Missions Exposed (Third Edition)	.54
A Tariff Primer	.27
Short Talks to Young Men	.27
Waterloo (Second Edition)	1.05
Bethany (a delightful romance of the Civil War with much historical data of that period)	1.31
A Chapter on Socialism	.11

Watson's Magazine

Entered as second-class matter January 4, 1911, at the Post Office at Thomson, Georgia, Under the Act of March 3, 1879.

Published Monthly by JEFFERSONIAN PUBLISHING COMPANY, Thomson, Ga.

ONE DOLLAR PER YEAR TEN CENTS PER COPY

Vol. XV. OCTOBER No. 6

CONTENTS

FRONTISPIECE—Golden Rod . . . . . H. E. Harman

SERIALS AND EDITORIALS—Thos. E. Watson.

THE STORY OF THE SOUTH AND WEST—Chapter XXI 409

THE ROMAN CATHOLIC HIERARCHY—Chapter XXVII 414

A MONUMENT FOUNDED ON A FALSE CLAIM 473

THE PRINCIPLES OF POPULISM TRIUMPHANT 474

OPEN LETTERS TO CARDINAL GIBBONS, NO. 6 480

EDUCATIONAL 490

BOOK REVIEWS 495

CONSEQUENCES—(A poem) . . . . . Ralph M. Thomson . . 413

HUMANITY'S PROGRESS IN A FEDERAL PRISON . Alice Louise Lytle . . 418

THE SUPERSTITIOUS FEAR OF LIGHTNING IN COLONIAL DAYS 424

A TRAGEDY IN WAX-WORK 433

SPANISH PROTESTANTS IN THE SIXTEENTH CENTURY 442

A SOUTHERNER IN THE WEST . . . . . J. M. Dimick . . . 446

DEAR LOVE GRANT ME BUT THIS—(A poem) . Alonzo Rice . . . 450

PATRIOTISM BEGETS HERESY . . . . . Chattin Bradway . . 451

THE RESURRECTED SOUTH . . . . . Farrar Newberry . . 458

THE SECRET INSTRUCTIONS OF THE JESUITS 465

RICHARD REALF . . . . . Don Platt 483

REPRESENTATIVES: Geo. S. Krantz, 107 W. 13th Street, New York City; C. S. Parr, Tremont Temple, Boston, Mass.

Golden-Rod

H. E. Harman

The Autumn sunbeams come in rifts of gold
  Across the fields and by the lapping sea,
And as I pass, the tufted golden-rod
  Bows royally in silence unto me.

Though heralder of Winter's coming stay,
  And soft reminder of the Summer dead,
No arrogance of manner marks thy day,
  Oh, golden-rod. And on thy golden head

The crown of fulness, of completeness rests,
  The sunshine of an hundred Summer days,
And garnered love that we have won and lost,
  Thy silence keeps. And all the burnished ways

Of woodland vale and sedgy-covered fields
  Are gladdened by thy presence, for the sod
Sends up its dearest offering of the year
  In thy rich colors, pensive golden-rod.

Watson's Magazine

THOS. E. WATSON, Editor

The Story of the South and West

CHAPTER XXI.

QUEEN ANNE of England departed this life on the first day of August, 1714; and by October of the same year the Governor of Maryland began to hear rumors of the event.

To make certain of a fact so important to him in his official capacity, Governor Hart, on October 9, adjourned his Assembly, and set out "on a long and expensive journey to Philadelphia."

That city was the capital of the adjoining State, and can now be reached from any railroad point in Maryland in a few hours.

It appears that it took Governor Hart about a week to reach Philadelphia, and about as long to make the return trip, for we find him back at his post of duty, at St. Mary's on the 27th of October.

He had been able to get hold of a London newspaper, in which the announcement of the Queen's death appeared; but no official notice from the English government had been received in any of the Colonies.

I mention this detail as a striking illustration of the difference between those days, and ours.

Following the Protestant revolution in the Mother Country, there was an overthrow of the Roman Catholics by the Protestants in Maryland.

A small battle was fought, quite a number of men were shot down, and practically all of the Catholics were captured — including their leader.

King William III., the Protestant monarch of Great Britain, annulled Lord Baltimore's powers over Maryland; and the colony had been governed, for 20 years, by the Crown of England, when Benedict Leonard Calvert, oldest son and heir of the third Lord Baltimore *publicly renounced the Romish errors.*

There is no evidence that he changed his religion to put himself in position to regain the Maryland palatinate, when his father should die, though, of course, such a suspicion is natural to the suspicious.

It seems to me that none of these Calverts cared much about religion. When the first Calvert turned Catholic, he knew perfectly well that at heart the Stuart dynasty was Romanist; and there is a vehement presumption that he knew his change of faith would make him a favorite with the son and grandsons of Mary, Queen of Scots, whose lovely and scheme-hatching head a Protestant queen had caused to be chopped off.

In no other way can we explain the motive for the extraordinary and continuous rewards heaped upon this apostate from Protestantism by an ostensibly Protestant court.

At all events, Benedict Leonard Calvert joined the Episcopal Church, and his offended father cut off his allowance—whereupon Queen Anne placed him upon the backs of the English taxpayers, to keep cheerful company with a host of other well-born dead-beats whose pensions were made in British shops, mines and fields.

It happened that Benedict Leonard Calvert died so soon after the demise of his father that the restoration of the Maryland palatinate never was made to him at all. His son, Charles, 5th Lord Baltimore became the 4th Proprietary, under a grant of the Crown, one of the reasons stated being *"to give encouragement to the education of the numerous issue of so noble a family in the Protestant religion."*

At a later day, when the Maryland Catholics sent emissaries to London, to poison the mind of this Lord Baltimore against Governor Hart, on account of the laws which persecuted the papists, they utterly failed of their purpose.

The Governor told the Proprietary the truth, as to the matter, and received this reply, which you will not find in any other history whatsoever:

"We are so far from imagining that any countenance should be given them (the Catholic priests) *in that pernicious practice of perverting people TO THE ROMISH SUPERSTITION, that we very well approve of the laws made to prevent it."* (Baltimore's letter of Nov. 16, 1717.)

In this connection, I may add that the first Lord Baltimore demanded of the Pope the recall of the Jesuits from Maryland; and that the Pope was glad to compromise by compelling Jesuits to cede to the Proprietary the lands which they had secured from the Indians.

Such a bad taste did the interference of priests in politics leave in the mouths of the Marylanders, that they enacted laws which prevent donations by deed or will to churches, religious orders, &c.

To this very day, no priest, or preacher, can legally hold a seat in the Maryland legislature.

* * * * *

In colonial times, deer, wild-turkey and canvas-back duck were so common, that people would complain of having them so constantly on the table. There is in existence a curious document—a contract between an employer and some employees engaged for public improvements—in which the contractor binds himself not to compel his hirelings to eat canvas-back duck every day.

(It is said that the name "canvas-back," grew out of the method of shipping these birds, in the early days, when they were put in cloth cases, as fine hams now are. "Canvas back" was stamped on each package, meaning, "Return the cloth sack.")

The squirrels were so innumerable as to be a pest. Cornfields, &c., along the countless swamps, were simply destroyed. Bounties were offered by the proprietarial government, and the squirrels were

slaughtered in almost incredible numbers.

In one year, the bounties for the killing of the nuisances, amounted to $35,000, at a time when money was worth at least twenty times what it is now.

* * * * *

In those days every qualified voter *had to vote, or pay a fine.* That was a good law.

The franchise was restricted to citizens who paid taxes to the extent of 40 shillings. Therefore, practically all the freemen were electors.

Tobacco was the staple product, and was the money in use. Of silver and gold, the Marylanders had little or none.

Lawyers were paid in tobacco, and the amount of the fee was fixed by law.

Jurors were paid in tobacco, and fines were levied in tobacco.

Of course, the bounties for the destruction of wolves, crows and squirrels, were paid in tobacco.

Owing to England's navigation laws, the Maryland planters had no other market to sell their tobacco in, than England's; hence they suffered robbery in London, as the Virginians did.

* * * * *

A murrain broke out among the cattle in Maryand, and great numbers perished. The pestilence spread to the people, and they too were swept away by the hundred.

It was discovered that the waters of a mineral spring in St. Mary's county were beneficial to the sufferers. Thereupon, the Assembly acquired title to the spring, built huts for the accommodation of the poor, and established the place as a Sanitorium—the first in America.

* * * * *

Nearly all of these early manors had water-fronts, and neighbors visited each other in boats.

Hospitality was unbounded: every visitor from the outside world was a sort of news-gazette, bringing to the mansion house information not obtainable in any other way.

If the visitor happened to be a traveller, or recent arrival from Europe, we can imagine with what eagerness he was questioned about what was going on in the Old World.

We are told that the lords of the manor lived joyously, with plenty of the best to eat and plenty of the best to drink. We are told of the rum punch and the whiskey jug and the cider stew—of the plenteous venison, bear-meat, swine meat, turkey, ducks, fish, crabs, oysters, wild geese, &c.

(The merits of the terrapin were not discovered till after 1800.)

We can see the jovial, hospitable lords sitting comfortably before open hearths, upon which blaze and crackle the logs of oak and hickory.

We see the tall wax candles, lighting and perfuming the room, for they are made of the myrtle berry.

If we wait until court day, we shall see the freemen of the manor assemble to administer justice in that little commonwealth.

We will witness the curious feudal custom of the tenant coming into court to acknowledge fealty, and to receive the rod, or other token, which puts him in possession of his land.

We will hear him promise to pay so many pecks of corn, and so many chickens for the rent of his holding.

We may hear the indignant jurors who presented the Indian King, Chaptico, "for killing a wild sow and took her piggs and raysed a stock of them."

Why the King should have been presented for killing a *wild* sow, is more than I can explain.

In another of these provincial courts, we shall see a white man arraigned for killing an Indian, without provocation. The accused confessed the deed. The jury returned a verdict of "Not Guilty."

When the governor remonstrated, the jurors explained that the Indian was a pagan, and not protected by law—besides, Virginia had never set the precedent of making Indian-killing "murther."

* * * * *

It is a pleasure to record the fact that the witch-hunt mania never afflicted Maryland, or any other colony, or territory of the South and West. It wrought havoc in Europe and in New England, and is one of the most terrible instances of what poor human-kind are capable of, when wrought up by religious mania and delusions.

* * * * *

Let us make honorable mention of Francis Nicholson. In Virginia, where he was governor, he founded William and Mary College.

He removed to Maryland, and became governor of the province. He succeeded in prevailing upon the Assembly to establish a free school at Annapolis—1696—to which he gave the name of King William. An export duty was laid on furs to support this and other free schools.

Many a man better known to fame than Francis Nicholson has done far less to deserve remembrance.

Incidentally it was he who removed the capital of Maryland from Catholic St. Mary's to Puritan and Quaker *Providence,* whose name was soon changed to Annapolis.

* * * * *

There were vexatious disputes between Maryland and her neighbors, concerning boundary lines.

Finally Charles Mason and Jeremiah Dixon, "two eminent English mathemeticians, were employed by the Proprietaries" to run the Maryland line. They began the survey in 1763: the Indians stopped them in 1767. By that time they had marked the boundary with stone pillars and rock piles 244 miles from the Delaware River.

This survey is the well-known "Mason and Dixon's line," which separated the North from the South.

* * * * *

Maryland had her Indian troubles, but they are not worth recording.

The Baltimores also had much difficulty in dealing with William Clayborne, of Virginia, who had made a settlement on Kent Island, prior to the grant of the palatinate to George Calvert.

Clayborne was an obstinate person, and he long contended for his Island—being intent on becoming rich by way of the Indian trade. There was some slight fighting between the disputants, and several

men were killed; but it does not appear that Clayborne himself was ever present when the bullets were flying.

Lord Baltimore, in the end, recovered peaceable possession of the mooted territory.

The fight on the Pocomoke between two pinnaces of Baltimore and one small vessel of Clayborne was, indeed, the first of naval engagements in American waters—date April 23, 1635.

Baltimore's men won a victory, and captured Clayborne's armed shallop, the Cockatrice.

* * * * *

The Calvert family ran out, in the person of Frederick, the 6th and last Lord Baltimore.

He was a decadent of the vilest type, figured as defendant in one of the most abominable cases in the criminal records of Great Britain. He escaped conviction on a technicality.

This despised wretch died in 1771, leaving no legitimate child.

He willed the palatinate to his bastard, Henry Hanford; but before a lawsuit between himself and Louisa, sister of his father, could be adjudicated, Maryland had passed into the Old Confederation of the thirteen United States.

Consequences

Ralph M. Thomson

I grieved for one, a protege of woe,
Whose tattling eyes betrayed a heart distressed;
But, ah, the wretched vagrant did not know,
For what I thought I hid within my breast.
I pitied one, a ragged waif astray,
With sunken cheeks and body illy fed;
And gave him words of counsel to allay
His pangs of hunger, but denied him bread.

I felt for one, a beggar in the throng,
And sought to aid him in each way I could;
And, oh, the heaven in his grateful song—
The joy I lived from having done some good!

The Roman Catholic Hierarchy: The Deadliest Menace to Our Liberties and Our Civilization

[For the individual Roman Catholic, who finds happiness in his faith, I have no word of unkindness. Some of my best friends are devout believers in their "Holy Father." If anything contained in the series of chapters dealing with the hierarchy causes them pain, and alienates their good will, I shall deplore it.

The Roman Catholic ORGANIZATION is the object of my profoundest detestation—NOT the belief of THE INDIVIDUAL.]

Chapter XXVII.

THE worship of Mary is based upon the teaching that she was the one human being who, by divine conception, gave birth to a God, and that she remained a Virgin all her life.

To express it differently, the Roman Catholics teach "the perpetual virginity" of Mary.

Let us apply our common sense to that dogma:

If Mary had had no intention of becoming a wife, in the natural sense of that term, why did she take a husband?

If Joseph had no intention of claiming his rights as a husband, why did he marry this particular Jewess?

Are we not told that he found his bride with child, and that his very reasonable dissatisfaction was quieted by a revelation that no human lover had anything to do with her?

Whether Mary should not have told Joseph of her condition before she married him, I need not here discuss.

But that which seems perfectly clear to me is, that if she, the immaculate, meant to remain untouched of man, she did a cruel injustice to Joseph when she became his wife.

Would any Jew who was normal and uxorious, and able-bodied as we must suppose this Galilean carpenter to have been, remained for more than twenty years the husband of a woman who insisted on retaining her maidenly state?

Such a thing is an utter impossibility.

So much for the common sense test: now let us appeal to the Bible.

After Matthew had written of the unhappiness of Joseph, in finding that his bride was in the family way, the Apostle states that the young husband did not have the usual consummation of his marriage until after Jesus was born.

In his wonderfully artful and deceitful book—The Faith of Our Fathers—Cardinal Gibbons argues that, because the raven never did return to the ark, although the text reads "did not return till the waters had dried up on the earth," the words of Matthew must be construed to mean that Joseph never did have carnal knowledge of his wife.

Well, it seems to me that the two cases are as different from each other as any two cases could be.

There was nothing to tempt the raven back to the ark: there was

everything to lure him to stay away.

But in the case of the young husband, Joseph, who had already been constrained to deny himself the customary pleasure, privileges and duties of the nuptial couch, we are not given any reason whatever for his continued self-denial.

If he did not intend to make Mary his wife, after the manner of all connubial flesh, why did he not divorce her as he had first intended to do, when he found her pregnant?

Between a raven, let loose from a cage, and a young, lusty Jew living with a young, buxom Jewess, under the bonds of lawful wedlock, there is a difference which is sufficient for all reasonable purposes.

The rule of conduct for the released raven could not be applied to a young Hebrew couple, by any one who had not surrendered his common sense to superstition.

As to whether Matthew meant anything when he referred to Jesus as Mary's "first-born" I leave to the reader.

But it does seem to me that if Jesus was the only child of Mary, that fact would have been stated somewhere in the Bible.

Throughout sacred and profane history, we find the continual mention of the only son, and the only daughter; and we seldom, or never, have an only child described as the "first born," excepting in books whose context shows that it was an only child.

Cardinal Gibbons mentions Machir, the "first-born" of Mannesses, who had no other off-spring. *But the Cardinal learned that fact from the Bible itself.*

He cannot learn anything similar about Mary and her "first-born."

The Apostle tells us—Matt. 56 et seq.—that Jesus had four brothers, James, Joses, Simon and Judas. He also had several sisters.

Cardinal Gibbons guilefully asserts that the Gospels disclose the fact that these children were those of "another Mary."

How strange that the neighbors of Joseph and the Virgin Mary did not know this.

Those neighbors marvelled at the divine powers that Christ was assuming.

To paraphrase their language, they said:

"Was not this young man reared in our midst? Did he not work at the carpenter's trade? Is not he the son of Joseph, the carpenter? Do we not know his four brothers and 'all' of his sisters? Are they not here with us? From whence then does he get his divine attributes?"

If the neighbors were talking of the sons and daughters of *"another Mary,"* why did the questions of the neighbors direct themselves *to Jesus?*

In Mark—III. 21-31—we read of how the mother and brothers of Jesus came to visit Him while he was teaching. They thought He had gone crazy, and were anxious about Him.

He refused to see them, and went on teaching.

In another passage in Mark, we are told that this anxious mother and these anxious brothers tried to persuade Jesus to quit teaching: an evidence that His own family had not become His converts.

Elsewhere in the New Testament,

the designation of those who are Christ's brothers in the flesh, and those who are His disciples, is plain and unmistakable. Only a Jesuit, trained to dishonest casuistry, could even attempt to maintain that Jesus did not have brothers and sisters, in the flesh, the off-spring of a common mother.

In verse 12 of John II. we read that "After this, He went to Capernaum, He and His mother and His *disciples.*"

Could any distinction be more clearly drawn?

In John—VII. 3.—we are told, of Jesus, that not even His brothers believed in Him.

If, as the Romanists contend, the word "brother" meant "disciple" —a believer—what sense would such a verse make?

John would be virtually saying that "not even His believers believed in Him."

In the Apocryphal Gospels, some of which bear a decided resemblance to those chosen as canonical, Jesus is said to have had brothers and sisters in the flesh, the children of Mary.

For instance, in the Ebionitic gospel we are told:

"It was told him: Behold, your mother and your brothers are standing outside. He said: Who are my mother and brothers? And he stretched out his hand over his disciples and said: These are my brothers and my mother and sisters, who do the commands of my father."

The following extract from an article by A. Kampmeier, in *The Open Court,* may interest the reader:

Eusebius in His. Eccl., III., 20, cites the following from the Palestinian Hegesippus, born of Jewish parents and member of the Jerusalemic church (died 180 A. D.). It does not matter whether the story of Hegesippus is strictly fact or not, but the story supports the tradition of the brothers of Jesus. I translate: "In those times there were yet some of the sons of Judas, a brother of the Lord according to the flesh, whom they had accused as being from the race of David. These Pribocatus brought before the Emperor Domitian, for he feared the coming of Christ just as Herod. And he asked them whether they were from David, and they said so. Then he asked them, how much property and money they had. Then they both answered that they only had 9000 *denaria,* of which each had half. But that they did not have it in silver but in the value of thirty-nine *plethra* of land, from which they paid tribute and lived by working it themselves. They thereupon showed their hands, their bodies bearing witness to their hard toil and their callous hands to continuous labor. Asked about Christ and his kingdom, of what kind it was and where and when it would appear, they answered that it was not a worldly or earthly one, but heavenly; that it would appear at the end of days, when Christ would come in glory to judge the living and dead and to give each according to his deserts."

* * * * *

It was not until the Romanist church began to evolve a pantheism, and a worship of a Virgin Mother, that the casuists were heard to deny that Mary had children by the man, Joseph. To

swear these children to "another Mary," became a necessity. Their plans required an immaculate, perpetual Virgin, like the ancient Oriental Mother of God and Empress of the Heavens.

Before such an impudent imposture could be established, those numerous sons and daughters of Joseph, the carpenter, had to be assigned to "another Mary."

Even an ignorant peon of Mexico could hardly be expected to believe in the "perpetual virginity" of a prolific Hebrew wife.

Away with those sons and daughters!

Give them to "another Mary."

Then, we will have a perpetual virgin, Mary.

(Also, a virgin husband, incidentally.)

Also, perpetual virgins, the nuns.

Also, perpetual virgins, the priests and monks.

Also, a perpetual virgin, our Papa, at Rome.

The whole thing would be laughable, were not the whole thing so terrible.

And in the brazen effrontery which denies that Mary was the mother of a houseful of Jewish children, we have another reason why the Roman priests do not want the people to read the Bible.

Humanity's Progress in a Federal Prison

Alice Louise Lytle

THE Federal prison in Atlanta, Georgia, has sheltered a goodly number of distinguished inmates. Men of brains and ability who had, with misdirected energy and zeal, made themselves liable to varying terms of imprisonment.

Of these distinguished ones the public prints have written largely, of the rank and file—the men whose crimes have been of lesser flambuoyancy, little is known outside the prison walls.

That many changes have occurred in the dealing of Uncle Sam with his criminals is evidenced by a little paper issued from the prison; the name of the paper is "Good Words." It is a handsomely printed little sheet, shows a "make-up" that will delight every printer, and is peculiar in that its contributors are nameless—they are known only by numbers.

A poet, sometime wrote:

"Time to me this truth has taught,
'Tis one worth revealing,
More offend from want of thought,
Than from want of feeling."

That is as true now, as it ever was. The brains which go into the make-up of "Good Words," are brains of no mean order.

The tone of the paper is optimistic in the extreme. This shows the splendid results which have been obtained by the system which is in vogue in the Atlanta prison.

The Warden, Wm. H. Moyer, seems to be a man whose heart has not hardened and whose blood is still red. While there are no fulsome notices of him in "Good Words," the casual mentioning is always as that of one man, speaking of another—not that of a prisoner speaking of a warden.

With the training the men get in various ways; the constant touch with the things which interest the people "outside," the "long term" man does not feel that horror of facing a world he has been so long shut off from; of meeting new conditions, having to become accustomed to changes instituted during his period of "enforced retirement."

Newspaper folk, by reason of their calling, seem prone to become hard-hearted and are seemingly indifferent to the things they write of and which are, in so large part connected with the tragedies, scandals, failures or weaknesses of their fellow man.

But, at heart, the newspaper folk are quick to recognize worth, generous in their appreciation of the man who is trying to "make good," quick to resent the unfair deal, and willing to lend the helping hand to the one who is really anxious to "get back and stick."

With this in view, the prison paper, "Good Words," will help the men who are putting their talents to the making of the little paper which must be of intense interest to those "inside the walls," and the little grain of faith and hope which we cling to as long as life lasts, must be nurtured and strengthened in many a breast when the cheering, sensible, heart-to-heart articles are read.

There is no maudlin sympathy anywhere in the make-up of the paper.

There is a determination to make the best of things; a grim resolution to believe that the worst has arrived, and better times are ahead.

Under the head of "One year of prison progress," we read, from the September issue of the paper:

During the fiscal year several changes have been made in the methods previously in vogue in this peni-

tentiary. These changes were made either at the suggestion or with the approval of Attorney-General Wickersham and have all tended toward sending the discharged prisoner out into the world with a sincere desire for his own improvement rather than with a desire for revenge upon society for either real or fancied grievances.

The early part of the fiscal year witnessed the advent of a new Deputy Warden who inaugurated a humane "man to man" square-deal policy in handling refractory prisoners. A civilian musical director of recognized ability was appointed about the same time, and within the year he has succeeded in organizing and educating an orchestra which is probably the equal of any orchestra in any similar institution in the country.

Then came the permission for the prisoners to play baseball every Saturday afternoon. Regulation grounds were prepared; up-to-date baseball equipment was purchased, and late in the month of September the first game was played, and from that day the games have proved of absorbing interest. During the ball games the prisoners are permitted to smoke, play musical instruments, play games, cheer, laugh, talk and mingle freely, provided they refrain from profane or vulgar language and rowdyism. Early in March a league of eight clubs was organized.

March, 1912, also witnessed the initial number of Good Words, a paper printed and contributed to by the prisoners.

Upon Thanksgiving Day the Warden made the announcement that the prisoners would be allowed to converse freely during meals, thereby abolishing the "rule of silence." About that time the Warden issued an order granting such prisoners as desired it the opportunity of having a private interview with him on stated days of the week. The prison school began holding sessions five afternoons each week during the Fall term.

During the Fall, Saturday became a day set apart for bathing, shaving, exercising and recreation.

An order was issued abolishing the stripes, even as a punishment, the present regulation uniform for prisoners being of light blue cloth.

An oculist is employed to visit the prison one-half day each week, giving the prisoners' eyes the necessary attention and providing them with glasses at the Government's expense.

A dentist is also employed for the purpose of giving the teeth of the prisoners the necessary attention, extracting, filling, and plate work being done at the expense of the Government.

The prisoners are furnished with plain paper upon which to write their out-going letters. A part of the orchestra furnishes music at the mid-day meal, and last, but not least, the old style desk-like tables have been removed and ordinary dining-room tables substituted. The dining-room itself has been entirely renovated and repainted, the wooden floor having been removed and a concrete one substituted.

These changes are mentioned "LEST WE FORGET."

That doesn't look like cheese-paring in the matter of appropriations, does it? And it would seem that men who had erred, but who were able still to retain the habits and customs of gentility, could start afresh when they had paid their penalty.

The benefits of the parole system are not as generally understood as they might be. The law provides that a man who had served a third of his sentence might, at the direction of the Parole Board, be given conditional freedom.

The conditions were that he should engage in some honest calling; he was to keep always in touch with the Board, and was to report, on demand to it.

In case a paroled man became

involved again in breaches of law, he would serve, in addition to his new sentence, the unexpired term from which he had been conditionally released.

There was no system of espionage, simply a written report from the man himself, and perhaps an occasional call from the member of the commission in whose district he was.

This law did not apply to life-term prisoners. We learn from the September number of "Good Words" that a special bill was prepared to cover them.

The editor-in-chief of the little paper thus splendidly expresses himself in the matter:

There was pending before the Senate of the United States, at the time of writing this article, a bill, introduced by Representative Howard of Georgia, extending to all Federal prisoners, serving a life sentence, the benefits of the Federal parole law; providing: they shall have served at least fifteen years of their sentence, and that there is a reasonable probability that they will live and remain at liberty without violating the laws, and if in the opinion of the Parole Board such releases would not in any manner prove incompatible with the welfare of society. This is as it should be.

The fact that a man having received a life sentence for a capital offense proves that his crime, where there is no element of doubt, showed lack of premeditation. The crime may have been the result of an accident, death resulting where there was no intention to deprive of life. It may have been due to a sudden loss of control over the temper or passions. It may have been committed in self-defense or in the protection of loved ones. In cases where the evidence was purely circumstantial there must have been some element of doubt, some lack of motive, or some mitigating circumstances that prompted the Court to exercise leni-

The Newly Furnished Dining Room

ency and refrain from inflicting the extreme penalty.

The responsibility for the crimes of many individuals, be they capital offenses or merely misdemeanors, reaches back further than the individual himself. In many cases where a capital offense has been committed, it was the direct result of hasty temper on the part of a grown spoilt child. The Law does not look into causes—it judges by effect. A youth, suffering from adenoids or other physical and mental defects, may commit a crime; the Law removes the youth, not the adenoids.

A thorough investigation by an impartial Board would bring to light many reasons for the exercising of clemency even in cases where all element of doubt is absent. Paid prosecutors seek only a conviction.

Life prisoners are, as a general rule, the most exemplary prisoners. Many of them are mild mannered, genial, and cause prison officials less trouble than any other class of men under their care, but the strain of constant imprisonment, and the mental wear and tear of hope often deferred must, after a lapse of years, tell on their minds. The human mind or brain must either improve or deteriorate.

Remove a man from the softening influence of associations with a good woman; remove him from the world of men and affairs; deprive him of the refining influence of associations with men of intellect and manners; force him into a deadly routine where each day, each month, and each year is but a repetition of the preceding one; never allow him to exercise his own faculties, compel him to live by rule and rote for thirty or forty years and what have you left? Nothing but the merest outward semblance of a man. The man himself is as dead as if he had been executed years before; there remains of his former mental and physical capableness nothing but the shell. Some turn to religion as a solace; others to inventions, that their minds may be occupied; many of these men have improved vastly in their mental capability, but this can only last up to a certain point which depends almost entirely upon the age and condition of the man mentally and physically at the time of his incarceration.

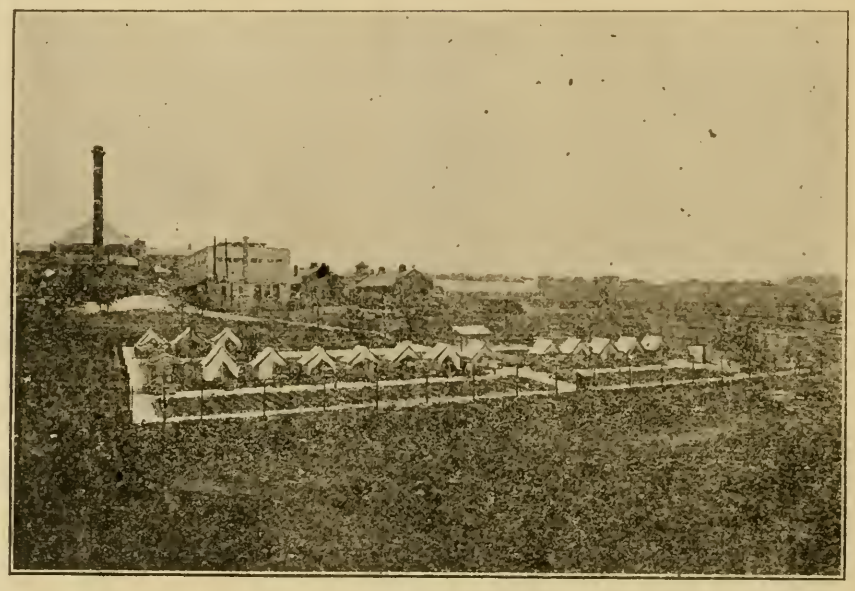
Is it not then to the best interest of society that this man, having repented of his crime and accomplished his part toward serving as an example to the rest of the world, should be granted a wise and rstraining parole at the expiration of ten or fifteen years of imprisonment, and be allowed to rejoin his family and friends and again exercise his God-given faculties for the benefit of himself and family, if not for the betterment of humanity? What has society to gain if this man be kept behind the high gray walls for years and years, ever deluding himself with hope after hope and ever fighting against the inevitableness of fate until such a time as sans kin, sans friends, and sans life his mortal remains at last depart to their final resting place in an unkempt prson graveyard—a poor harvest for the Grim Reaper? Or what gain is it to society if, after thirty or forty years imprisonment, this man be granted a commutation of sentence or a pardon? He enters the outside world a veritable Rip van Winkle; he is like an ancient visitor from another planet; he is but a shell of his former self; all his kith and kin are dead or gone; there remains for him nothing but charity; he must rely on strangers to smooth his declining years; he has paid a terrible price for the act of a passionate moment.

Admitting that crime should be punished and that maudlin sentiment should not prevail, the fact remains that Justice should be tempered with mercy, for "Justice untempered with mercy becomes tyranny."

The writer is personally acquainted with a great many of the men who are

serving life sentences; he comes in contact with these men every day; he knows them, from the God-fearing old gate-tender, who has been behind the walls for thirty-two years, to the youth, of a few months' stay, who is now facing the long and weary path the old gate-tender has trod. The writer does not claim to be a keen student of human nature, but he does not hesitate to state that there is not one of these men with whom he is acquainted, is still danger that, if released, he would commit the same crime or some other equally heinous, then it were far better to commit him to an insane asylum where his mental trouble could have the proper treatmnt. A prison is no place for him.

Some States grant all prisoners, including those serving a life sentence, a parole at the expiration of a definite number of years, and the results have proved, beyond the shadow of a doubt,



The Summer Tent City

that he does not believe to be worthy of trust to the fullest extent.

To men such as these the parole law as extended to life prisoners, means a chance for a new life, opening up as it does an avenue toward rehabilitation. Reformation has already taken place.

The Law, where there is an element of doubt, in a capital offense, denies the prisoner a quick and painless end, condemning him rather to a living death, with a mistaken idea of what constitutes clemency. Now, if at the expiration of ten or fifteen years, the lesson has not been impressed upon the mind of the convicted man and there the wisdom of this course. The United States Government has been slow to introduce into its laws the parole system, the indeterminate sentence, parole for life prisoners, and the granting of a small compensation to prisoners in return for their labor. The Government has, perhaps wisely, chosen rather to act slowly and profit by the experiences of the various States that have adopted modern methods along these lines, but the time has come when the Government, perceiving that many benefits are to be derived from the adoption of these laws, will not alone adopt them but will take the initia-

tive and introduce other and more liberal measures that will tend toward the complete reformation and rehabilitation of the unfortunate individual who, through either his own fault or the fault of others, has transgressed the laws of his country and is compelled to serve a prison sentence, whether that sentence be one of a year and a day or the hopeless one of life imprisonment.

When one has read that, one cannot but hope that the gifts which are now used to make a success of the little prison paper, may soon be exercising their God given power in the big world "outside."

Many of the men now in the Federal Prison at Atlanta have, perhaps, a better showing to take up life's duties when they go out again into the world, than they had when they were made "wards of the State."

In the light of a day's news, those who think, must realize that, "there is so much bad in the best of us, and so much good in the worst of us," it is truly up to us all to strike the happy medium in dealing with all.

There is no room for mawkish sentiment in discussing the problem of how to make good men of those who have, by an infraction of Law, been compelled to submit to separation from those whom they have sinned against; there are some—white slavers, wife murderers and wife beaters, to whom clemency in any form would be a hard matter for many to consider. But, there are others, whose crime committed in the heat of passion, surely should entitle them to clemency and another opportunity to make good, when they have paid, by years of imprisonment, a bitter price for their folly.

The Superstitious Fear of Lightning in Colonial Days

WITHIN the past few years there have been numerous fatalities from lightning. Many reasons are given by scientists, some claiming that, as Nature had used the trees as conductors, the slaughtering of forests was accountable for the freaks which burns barns and homes, kills or maims humans and beasts, and plays havoc generally with mortal man.

Here and there we still find a few who firmly believe that death from lightning is "a judgment from God."

If the victim was a pious, upright character, then the Almighty wanted him. If he was dissolute, no-account, not a church member, then the rule worked the other way and he was a victim of the Almighty's wrath.

Piety and superstition seemed to be close mates in the old Puritan days, and it is interesting to note how the famous New England preacher, Increase Mather, regarded lightning.

In an old book called "Remarkable Providences, Illustrative of the Earlier Days of American Colonization," he has gathered a series of happenings—which embrace "Remarkable Sea Deliverances," "Concerning Apparitions," "Demons and Possessed Persons," "Remarkable Tempests in New England" and the chapter which we reproduce in thunder and lightning.

This book was compiled, the author's preface assures us, in 1685. When one recalls that New England was then in the throes of witchcraft; that Increase Mather and his no less famous brother, Cotton Mather, were largely instrumental, preachers though they were in keeping alive the fires of superstition and "religious" persecution, the chapter is of even greater interest.

There are who affirm, that although terrible lightnings with thunders have ever been frequent in this land, yet none were hurt thereby (neither man nor beast) for many years after the English did first settle in these American desarts, but that of later years fatal and fearful slaughters have in that way been made amongst us, is most certain; and there are many who have in this respect been as brands plucked out of the burning, when the Lord hath overthrown others as God overthrew Sodom and Gomorrah. Such solemn works of Providence ought not to be forgotten. I shall now, therefore, proceed in giving an account of remarkables respecting thunder and lightning, so far as I have received credible information concerning them; the particulars whereof are these which follow:—

In July, 1654, a man whose name was Partridge, esteemed a very godly person, at Salisbury in New England, was killed with thunder and lightning, his house being set on fire thereby, and himself with others endeavoring the quenching of it, by a second crack of thunder with lightning (he being at the door of his house), was struck dead, and never spake more. There were ten other persons also that were struck and lay for dead at the present, but they all revived, excepting Partridge. Some that viewed him report that there were holes (like such as were made with shot) found in his clothes and skin. One side of his shirt and body was scorched, and not the other. His house, though (as was said) set on fire by the lightning in divers places, was not burnt down, but preserved by an abundance of rain falling upon it.

July 31, 1658, there happened a storm of thunder and lightning with rain, in the town of Marshalfield, in

Plymouth colony in New England. Mr. Nathanael Thomas, John Phillips, and another belonging to that town, being in the field, as they perceived the storm a-coming, betook themselves to the next house for shelter. John Philips sat down near the chimney, his face towards the inner door. A black cloud flying very low, out of it there came a great ball of fire, with a terrible crack of thunder; the fire-ball fell down just before the said Philips; he seemed to give a start on his seat, and so fell backward, being struck dead, not the least motion of life appearing in him afterwards. Captain Thomas, who sat directly opposite to John Philips, about six feet distance from him, and a young child that was then within three feet of him, through the providence of God, received no hurt; yet many of the bricks in the chimney were beaten down, the principal rafters split, the battens next the chimney in the chamber were broken, one of the main posts of the house into which the summer was framed rent into shivers, and a great part of it was carried several rod from the house; the door before Philips, where the fire came down was broken.

On the 28th of April, A. D., 1665, a company of the neighbors being met together at the house of Henry Condliff, in North-Hampton in New England, to spend a few hours in Christian conferences and in prayer, there happened a storm of thunder and rain; and as the good man of the house was at prayer, there came a ball of lightning in at the roof of the house, which set the thatch on fire, no breach being made on the boards, only one of the joyaces somewhat razed. Matthew Cole, who was son-in-law to the said Condliff, was struck stone dead as he was leaning over a table, and joining with the rest in prayer. He did not stir nor groan after he was smitten, but continued standing as before, bearing upon the table. There was no visible impression on his body or clothes, only the sole of one of his shoes was rent from the upper leather. There were about twelve persons in the room; none else received any harm, only one woman (who is still living) was struck upon the head, which occasioned some deafness ever since. The fire on the house was quenched by the seasonable help of neighbors.

July 15, 1665, there were terrible cracks of thunder: a house in Boston was struck by it, and the dishes therein melted as they stood on the shelves; but no other hurt done in the town, only Captain Davenport, a worthy man, and one that had in the Pequot war ventured his life, and did great service for the country, then residing in the castle, where he commanded, having that day wrought himself weary, and thinking to refresh himself with sleep, was killed with lightning as he lay upon his bed asleep. Several of the soldiers in the castle were struck at the same time, but God spared their lives. It has been an old opinion, mentioned by Plutarch (*Sympos.* lib. 4, q. 2), that men asleep are never smitten with lightning; to confirm which it has been alleged, that one lying asleep, the lightning melted the money in his purse, without doing him any further harm; and that a cradle, wherein a child lay sleeping, was broken with lightning, and the child not hurt; and that the arrows of King Mithridates, being near his bed, were burnt with lightning, and yet himself being asleep received no hurt. But as much of all this may be affirmed of persons awake; and this sad example (*triste jaces lucis evitandumque bidental*) of Captain Davenport, whom the lightning found and left asleep, does confute the vulgar error mentioned. And no doubt but that many the like instances to this have been known in the world, the records whereof we have not. But I proceed.

June 23, 1666. In Marshfield,

another dismal storm of rain with thunder and lightning happened. There were then in the house of John Philips (he was father of that John Philips who was slain by lightning in the year 1658) fourteen persons; the woman of the house calling earnestly to shut the door, that was no sooner done, but an astonishing thunder-clap fell upon the house, rent the chimney, and split the door. All in the house were struck. One of them (who is still living) saith, that when he came to himself, he saw the house full of smoke, and perceived a grievous smell of brimstone, and saw the fire lie scattered, though whether that fire came from Heaven or was violently hurled out of the hearth, he can give no account. At first he thought all the people present, except himself, had been killed; but it pleased God to revive most of them. Only three of them were mortally wounded with Heaven's arrows, viz., the wife of John Philips, and another of his sons, a young man about twenty years old, and William Shertly, who had a child in his arms, that received no hurt by the lightning when himself was slain. This Shertly was at that time a sojourner in John Philips' house. The wife of this Shertly was with child and near her full time, and struck down for dead at present, but God recovered her, so that she received no hurt, neither by fright nor stroke. Two little children sitting upon the edge of a table, had their lives preserved, though a dog, which lay behind them under the table, was killed.

In the same year, in the latter end of May, Samuel Ruggles, of Rocksborough in New England, going with a loaded cart, was struck with lightning. He did not hear the thunder-clap, but was by the force of the lightning, ere he was aware, carried over his cattle about ten feet distance from them. Attempting to rise up, he found that he was not able to stand upon his right leg, for his right foot was become limber, and would bend any way, feeling as if it had no bone in it; nevertheless, he made a shift with the use of one leg to get to his cattle (being a horse and two oxen), which were all killed by the lightning. He endeavored to take off the yoke from the neck of one of the oxen, but then he perceived that his thumb and two fingers on one hand were stupefied that he could not stir them; they looked like cold clay, the blood clear gone out of that part of his hand; but by rubbing his wounded leg and hand, blood and life came into them again. As he came home, pulling off his stocking, he found that on the inside of his right leg (which smarted much) the hair was quite burnt off, and it looked red; just over his ankle his stocking was singed on the inside, but not on the outside, and there were near upon twenty marks, about as big as pins' heads, which the lightning had left thereon; likewise the shoe on his left foot was by the lightning struck off his foot, and carried above two rods from him. On the upper leather, at the heel of the shoe, there were five holes burnt through it, bigger than those which are made with duck shot. As for the beasts that were slain, the hair upon their skins was singed, so that one might perceive that the lightning had run winding and turning strangely upon their bodies, leaving little marks no bigger than corns of gun-powder behind it. There was in the cart a chest, which the lightning pierced through, as also through a quire of paper and twelve napkins, melting some pewter dishes that were under them.

At another time in Rocksborough, a thunder storm happening, broke into the house of Thomas Bishop, striking off some clapboards, splitting two studs of the end spar, and running down by each side of the window, where stood a bed with three children in it. Over the head of the bed were

three guns and a sword, which were so melted with the lightning that they began to run. It made a hole through the floor, and coming into a lower room, it beat down the shutter of the window, and running on a shelf of pewter, it melted several dishes there; and descending lower, it melted a brass mortar, and a brass kettle. The children in the bed were wonderfully preserved; for a lath at the corner of it was burnt, and splinters flew about their clothes and faces, and there was not a hand's breadth between them and the fire, yet received they no hurt.

On the 18th of May (being the Lord's day) A. D. 1673, the people at Wenham (their worthy pastor, Mr. Antipas Newman, being lately dead) prevailed with the Reverend Mr. Higginson, of Salem, to spend that Sabbath amongst them. The afternoon sermon being ended, he, with several of the town, went to Mr. Newman his house. Whilst they were in discourse there about the word and works of God, a thunder-storm arose. After a while, a smart clap of thunder broke upon the house, and especially into the room where they were sitting and discoursing together; it did for the present deafen them all, filling the room with smoke, and a strong smell as of brimstone. With the thunder-clap came in a ball of fire as big as the bullet of a great gun, which suddenly went up the chimney, as also the smoke did. This ball of fire was seen at the feet of Richard Goldsmith, who sat on a leather chair next the chimney, at which instant he fell off the chair on the ground. As soon as the smoke was gone, some in the room endeavored to hold him up, but found him dead; also the dog that lay under the chair was found stone dead, but not the least hurt done to the chair. All that could be perceived by the man was that the hair of his head, near one of his ears, was a little singed. There were seven or eight in that room, and more in the next; yet (through the merciful providence of God) none else had the least harm. This Richard Goldsmith, who was thus slain, was a shoemaker by trade, being reputed a good man for the main; but had blemished his Christian profession by frequent breaking of his promise; it being too common with him (as with too many professors amongst us), to be free and forward in engaging, but backward in performing; yet this must further be added, that half a year before his death, God gave him a deep sense of his evils, that he made it his business, not only that his peace might be made with God, but with men also, unto whom he had given just offence. He went up and down bewailing his great sin in promise-breaking; and was become a very conscientious and lively Christian, promoting holy and edifying discourses, as he had occasion. At that very time when he was struck dead, he was speaking of some passages in the sermon he had newly heard, and his last words were, *Blessed be the Lord.*

In the same year, on the 21st of June, being Saturday, in the afternoon, another thunder-storm arose, during which storm Josiah Walton, the youngest son of Mr. William Walton, late minister of Marble-head, was in a ketch coming in from sea, and being before the harbor's mouth, the wind suddenly shifted to the northward; a violent gust of wind coming down on the vessel, the seamen concluded to hand their sails; Josiah Walton got upon the main yard to expedite the matter, and foot down the sail, when there happened a terrible flash of lightning, which breaking forth out of the cloud, struck down three men who were on the deck, without doing them any hurt. But Josiah Walton being (as was said) on the main-yard, the lightning shattered his thigh-bone all in pieces, and did split and shiver the main-mast of the vessel, and scorcht the rigging. Josiah Wal-

ton falling down upon the deck, his leg was broken short off. His brother being on the deck, did (with others) take him up, and found him alive, but sorely scorched and wounded. They brought him on shore to his mother's house. At first he was very sensible of his case, and took leave of his friends, giving himself to serious preparation for another world. His relations used all means possible for his recovery, though he himself told them he was a dead man, and the use of means would but put him to more misery. His bones were so shattered, that it was not possible for the art of man to reduce them; also, the violent heat of the weather occasioned a gangrene. In this misery he continued until the next Wednesday morning, and then departed this life. He was a hopeful young man.

In the year 1678, on the 29th of June, at Cambridge in New England, a thunder-clap with lightning broke into the next house to the college. It tore away and shattered into pieces a considerable quantity of the tile on the roof. In one room there then happened to be the wife of John Benjamin, daughter to Thomas Swetman, the owner of the house, who then had an infant about two months old in her arms; also another woman. They were all of them struck; the child being by the force of the lightning carried out of the mother's arms, and thrown upon the floor some distance from her. The mother was at first thought to be dead, but God restored her, though she lost the use of her limbs for some considerable time. Her feet were singed with the lightning, and yet no sign thereof appearing on her shoes. Also the child and the other woman recovered. In the next room were seven or eight persons who received no hurt. It was above a quarter of an hour before the room was so full of smoke (smelling like brimstone) that they could not see them. Some swine being near the door as the lightning fell, were thrown into the house, and seemed dead awhile, but afterwards came to life again. A cat was killed therewith. A pewter candlestick standing upon a joynt-stool, some part of it was melted and carried away before the lightning, and stuck in the chamber-floor over head, like swan shot, and yet the candlestick itself was not so much as shaken off from the stool whereon it stood.

June 12, 1680. There was an amazing thunder-storm at Hampton in New England. The lightning fell upon the house of Mr. Joseph Smith, strangely shattering it in divers places. His wife (the grand-daughter of that eminent man of God, Mr. Cotton, who was the famous teacher of the church of Christ, first in Old and then in New Boston) lay as dead for the present, being struck down with the lightning near the chimney; yet God mercifully spared and restored her; but the said Smith his mother (a gracious woman) was struck dead, and never recovered again.

Besides all these which have been mentioned, one or two in Connecticut colony, and four persons dwelling in the northern parts of this country, were smitten with the fire of God, about sixteen years ago; the circumstances of which providences (though very remarkable) I have not as yet received from those that were acquainted therewith and therefore cannot here publish them. Also, some remarkables about thunder happened the last year.

A reverend friend in a neighbor colony, in a letter bearing August 3, 1682, writeth thus:—

"We have had of late great storms of rain and wind, and some of thunder and lightning, whereby execution has been done, though with sparing mercy to men. Mr. Jones his house in New-Haven was broken into by the lightning, and strange work made in one

room especially, in which one of his children had been but a little before. This was done June 8th, 1682. A little after which, at Norwalk, there were nine working oxen smitten dead at once, within a small compass of ground. The next month, at Greenwich, there were seven swine and a dog killed with the lightning, very near a dwelling house, where a family of children (their parents not at home when lightning happened) were much frighted, but received no other hurt. What are these but warning pieces, showing that men's lives may go next?" Thus he.

I proceed now to give an account of some late remarkables about thunder and lightning, wherein several vessels at sea were concerned.

July 17, 1677. A vessel, whereof Mr. Thomas Berry was master, set sail from Boston in New England, bound for the island of Madeira. About 3 h. P. M., being half way between Cape Cod and Brewsters Islands, they were becalmed; and they perceived a thunder-shower arising in the north-northwest. The master ordered all their sails (except their two courses) to be furled. When the shower drew near to them, they had only the foresail abroad: all the men were busy in lashing fast the long-boat; the master was walking upon the deck, and as he came near the main-mast, he beheld something very black fly before him, about the bigness of a small mast, at the larboard side; and immediately be heard a dreadful and amazing noise, not like a single canon, but as if great armies of men had been firing one against another; presently upon which the master was struck clear round, and fell down for dead upon the deck, continuing so for about seven minutes, but then he revived, having his hands much burnt with the lightning. The ship seemed to be on fire; and a very great smoke, having a sulphurous smell, came from between the decks, so that no man was able to stay there for more than half an hour after this surprising accident happened. The main-mast was split from the top-gallant-mast head to the lower deck. The partners of the pump were struck up at the star-board side; and one end of two cabins staved down betwixt decks. Two holes were made in one of the pumps, about the bigness of two musket bullets. They were forced to return to Boston again, in order to the fitting of the vessel with a new mast. Through the mercy of the Most High, no person in the vessel received any hurt, besides what hath been expressed. Yet it is remarkable, that the same day, about the same time, two men in or near Wenham were killed with lightning, as they sat under a tree in the woods.

On June 6th, A. D. 1682, a ship called the Jamaica Merchant, Captain Joseph Wild, commander, being then in the Gulf of Florida, lat. 27 gr., about 1 h. P. M., was surprised with an amazing thunder-shower. The lightning split the main-mast, and knocked down one of the seamen, and set the ship on fire between decks in several places. They used utmost endeavor to extinguish the fire, but could not do it. Seeing they were unable to overcome those flames, they betook themselves to their boat. The fire was so furious between the cabin and the deck in the steerage, that they could not go to the relief of each other, insomuch that a man and his wife were parted. The man leaped overboard into the sea, and so swam to the boat; his wife and a child were taken out of a gallery window into the boat. Three men more were saved by leaping out of the cabin window. There were aboard this vessel which Heaven thus set on fire, thirty-four persons; yet all escaped with their lives: for the gracious providence of God so ordered, as that Captain John Bennet was then in company, who received these distressed

and astonished creatures into his ship: so did they behold the vessel burning, until about 8 h. P. M., when that which remained sunk to the bottom of the sea. The master with several of the seamen were, by Captain Bennet, brought safe to New England, where they declared how wonderfully they had been delivered from death, which God both by fire and water had threatened them with.

March 16, 1682-3. A ship, whereof Robert Luist is master, being then at sea (bound for New England), in lat. 27 9r., about 2 h. A. M., it began to thunder and lightning. They beheld three corpusants (as mariners call them) on the yards. The thunder grew fiercer and thicker than before. Suddenly their vessel was filled with smoke and the smell of brimstone, that the poor men were terrified with the apprehension of their ship's being on fire. There came down from the clouds a stream or flame of fire, as big as the ship's mast, which fell on the middle of the deck, where the mate was standing, but then was thrown flat upon his back, with three men more that were but a little distance from him. They that were yet untouched, thought not only that their fellow mariners had been struck dead, but their deck broken in pieces by that blow, whose sound seemed to them to exceed the report of many great guns fired off at once. Some that were less dangerously hurt, made an out-cry that their legs were scalded, but the mate lay speechless and senseless. When he began to come to himself, he made sad complaints of a burden lying upon his back. When day came, they perceived their main-top-mast was split, and the top-sail burnt. The lightning seemed like small coals of fire blown overboard.

There is one remarkable more about thunder and lightning, which I am lately informed of by persons concerned therein: some circumstances in the relation being as wonderful as any of the preceding particulars. Thus it was:—On July 24, in the year 1681, the ship called Albemarl (whereof Mr. Edward Ladd was then master), being an hundred leagues from Cape Cod, in lat. 38, about 3 h. P. M., met with a thunder-storm. The lightning burnt the main-top-sail, split the main-cap in pieces, rent the mast all along. There was in special one dreadful clap of thunder, the report bigger than of a great gun, at which all the ship's company were amazed; then did there fall something from the clouds upon the stern of the boat, which broke into many small parts, split one of the pumps, the other pump much hurt also. It was a bituminous matter, smelling much like fired gunpowder. It continued burning in the stern of the boat ;they did with sticks dissipate it, and poured much water on it, and yet they were not able by all that they could do to extinguish it, until such time as all the matter was consumed. But the strangest thing of all is yet to be mentioned. When night came, observing the stars, they perceived that their compasses were changed. As for the compass in the biddikil, the north point was turned clear south. There were two other compasses unhung in the locker in the cabin: in one of which the north point stood south, like that in the biddikil; as for the other, the north point stood west, so that they sailed by a needle whose polarity was quite changed. The seamen were at first puzzled how to work their vessel right, considering that the south point of their compass was now become north: but, after a little use, it was easy to them. Thus did they sail a thousand leagues. As for the compass, wherein the lightning had made the needle to point westward, since it was brought to New England, the glass being broke, it has, by means of the air coming to it, wholly lost its virtue. One of those compasses, which had quite changed the polarity from north

to south, is still extant in Boston, and at present in my custody. The north point of the needle doth remain fixed to this day as it did immediately after the lightning caused an alteration; the natural reason of which may be inquired into in the next chapter. But before I pass to that, it may be, it will be grateful to the reader for me here to commemorate some parallel instances, which have lately happened in other parts of the world, unto which I proceed, contenting myself with one or two examples, reserving others for the subsequent chapter, where we shall have further occasion to take notice of them.

The authors of *Ephemeridum Medico-Physicarum Germanicarum* have informed the world, that on August 14, 1669, it thundered and lightened as if Heaven and earth would come together. And at the house of a gentleman, who lived near Bergen, the fiery lightning flashed through four inner rooms at once; entering into a beer cellar, with its force it threw down the earthen essels, with the windows and doors where it came; but the tin and iron vessels were partly melted, and partly burnt, with black spots remaining on them. Where it entered the cellar, the barrels were removed out of their right places; where it went out, it left the taps shaking. In one room, the binding was taken off from the back of a Bible, and the margin was accurately cut by the lightning without hurting the letters, as if it had been done by the hands of some artist, beginning at the Revelation, and (which is wonderful) ending with the twelfth chapter of 1 Epistle to the Corinthians, which chapter fell in course to be expounded in public the next Lord's day. Six women sitting in the same chimney, filled with a sulphurous and choaking mist, that one could scarce breathe, not far from the bed of a woman that was then lying-in, were struck down, the hangings of the room burnt, and the mother of the woman in child-bed lay for dead at present; but, after a while, the other recovering their senses, examined what hurt was done to the woman thought to be dead: her kerchief was burnt, as if it had been done with gunpowder; she had about her a silver chain, which was melted and broke into five parts; her under-garments were not so much as singed; but just under her paps she was very much burnt. After she came to herself she was very sensible of pain in the place where the lightning had caused that wound. To lenifie which, women's milk was made use of; but blisters arising, the dolour was increased, until a skillful physician prescribed this unguent:—*R. Mucil. sem. cydoniorum c. aq. malv.* half an ounce. *Succ. Plantag. rec.* an ounce and a half. *Lytharg. aur. subt. pert.* half a drachm, *m. ad. fict.* Whereby the inflammation was allayed.

By the same authors, it is also related, that in June, A. D. 1671, a house was struck with lightning in four places; in some places the timber was split, and in other places had holes made in it, as if bored through with an augar, but no impression of fire were anywhere to be seen. A girl, fifteen years old, sitting in the chimney, was struck down, and lay for dead the space of half an hour; and it is probable, that she had never recovered, had not an able physician been sent for, who viewing her, perceived that the clothes about her breast were made to look blueish by the lightning: it had also caused her paps to look fiery and blackish, as if they had been scorched with gunpowder. Under her breast the lightning had left creases across her body, of a brownish color: also, some creases made by the lightning, as broad as one's finger, run along her left leg reaching to her foot. The physician caused two spoonsful of apoplectick water to be poured down her throat, upon which she instantly

reived, complaining of a great heat in her jaws, and much pain in the places hurt by the lightning. Half a drachm of *Pulvis Bezoarticus Anglicus*, in the water of sweet chervil was given to her, which caused a plentiful sweat, whereby the pain in her jaws was diminished. Being still feverish, an emulsion, made with poppy seed, millet, carduus benedictus, etc., was made use of, upon which the patient had ease and recovered. It appears by this, as well as other instances, that great care should be had of those that are thunder-struck, that they be not given up for quite dead, before all means be used in order to their being revived. Paulus Zacchias, in *Questionibus Medicis*, giveth rules whereby it may be known whether persons smitten with lightning be dead past all recovery or no. And the history put forth by Jacobus Javellus, in an epistle emitted with his *Medicinoe Compendium*, describes the cure of persons struck with lightning. I have not myself seen those books, but whoso shall see cause to obtain and consult them, will, I suppose, find therein things worth their reading and consideration. Something to this purpose I find in the *Scholion*, on the *Germ. Ephem.* for the year 1671, obs. 37, p. 69. The reader that is desirous to see more remarkable instances about thunder and lightning, wherein persons living in former age were concerned, if he please to look into Zuinger his *Theatrum vit. Human*, vol. ii, lib. 2, p. 322, and lib. 7, p. 475, 545, and vol. iii. lib. 1, p. 621, and vol. v, lib. 4, p. 1371, he will find many notable and memorable passages which that industrious author hath collected. Though none more awful (to my remembrance) than that which happened A. D. 1546, when Meckelen (a principal city in Brabant) was set on fire, and suffered a fearful conflagration by lightning; so it was, that at the very time when this thunder-storm happened, an inn-keeper (whose name was Croes) had in his house, some guests, who were playing at cards. The inn-keeper going into his wine-cellar to fetch drink for his merry guests, at that moment the furious tempest plucked up the house and carried it a good way off. Every one of the men that were playing at cards were found dead with their cards in their hands, only the inn-keeper himself, being in the wine-cellar (which was arched) escaped with his life.

This brings to mind a strange passage related by Cardan (*De Variet*, lib. 8, c. 43), who saith, that eight men, sitting down together under an oak, as they were at supper, a flash of lightning smote and slew them all; and they were found in the very posture that the lightning surprised them in: one with the meat in his mouth, another seemed to be drinking, another with a cup in his hand, which he intended to bring to his mouth, etc. They looked like images made black with the lightning.

As for Scripture examples of men slain by lightning, it is the judgment of the judicious and learned Zuinger, that the Sodomites, and those 250 that being with Corah in his conspiracy, presumed to offer incense (Numb. xvi, 35), and Nadab and Abihu, and the two semicenturions, with their soldiers, who came to apprehend the prophet Elijah, were all killed by lightning from Heaven.

A Tragedy in Waxwork

(From Bentley's Miscellany)

THERE was an intense excitement in the imperial city of Vienna. For weeks past heavy trains of Hungarian prisoners, some of high birth, some of low, had been brought through the streets, and kept under arrest in various houses. The conspiracy, known in history by the name of Zriny Nadasdy, which had been long smouldering, had been betrayed, and was finally drowned in the blood of the noble men who had staked life for a cause which was lost at the outset. As the prisons would not hold the number of persons compromised, it was found necessary to quarter them in private houses, whose windows were hurriedly grated, and when filled with guards they resembled little citadels.

The most uncomfortable rumors were afloat. The emperor, Leopold I., was seriously ill, and it seemed as if Providence would no longer use his hand in signing the multitude of death-warrants. At the same time the formidable foe across the Rhine, Louis XIV., was stirring, for he was engaged more than ever with his plan of securing for the House of Bourbon the succession to the throne of the Spanish Hapsburgs. Never had the moment been more favorable for the success of Louis's intrigues.

Leopold had no male descendants. His younger brother, Charles Joseph, had died in 1664. If the emperor were to die, a war of succession would be inevitable, and who could resist the mighty Louis, who, allied with England through the weakness of Charles II., with Sweden, and the chief powers of the empire, saw no foe of importance opposed to him save the States-General? Were not his armies led by such generals as Turenne and Conda, and there was as yet no Eugene or Marlborough to oppose to them?

The House of Austria was tottering —there were two hundred and fifty combatants at that time in Vienna. They were combatants *ad majorem Die grantiam!* The fathers of the company of Jesus. They had the emperor entirely in their power, called him their "Leopoldus Magnus," received a thousand marks of favor from him, and, by their fanatical greed for conversions, paved the way for the insurrection in Hungary, which was supported by Louis XIV. The Magyars must be the scapegoats for all the treachery and faithfulness that were going on in the dark at the court of Vienna. These fathers were supported by the priests of the company, who had been in the service of Louis XIV. since 1668, as the company preferred the growing power of the French to that of the imperiled Hapsburgs.

Leopold I. was compelled to pray—pray a very great deal—and he liked to pray. At that period, which certainly urged the oppressed ruler more than any other to ask the aid of Diety, his conscience-keepers, the Jesuits, made religion a political lever. The emperor heard mass thrice a day on his knees, and Pater Muller lent him his ear in the confessional. Religious conversation formed the staple of the day's amusement, and every article the emperor employed must previously be blessed by the priests.

On March 22d, 1670, just about twilight, a man, pushing a truck before him, appeared in front of the storehouses in the imperial castle of Vienna. The kitchen officers at once took charge of his load, which was intended for household purposes. It consisted of two rather large chests. The companions of the porter were strange enough: they were two men dressed in the garb of Jesuits. The steward, who was

summoned, made a deep bow. One of the black gentry was the pater-procurator, the other a less exalted instrument of the order. The kitchen-servants had just caught hold of the chests, which had been removed from the truck, when the pater restrained them in a gentle voice.

"My friends," he said, "are you aware that these chests must be treated tenderly? Carry them carefully into the ante-room, so that their contents may not be injured."

"Your reverence will greatly obilge by telling me what the chests contain, so that I may take due care of them until I hand them over to the chamberlin on duty," the steward said, gazing reverently at the two chests.

"Learn, my friend," the procurator replied, "that the cases contain a number of consecrated wax candles, whose flames will henceforth illumine the imperial apartments. His majesty, you know, receives every thing he requires from the hands of us, who have blessed it for his reverence. Inform the servants who have charge of the apartments that his majesty gave his reverend confessor, Father Muller, to understand that he wished, in addition to other consecrated objects, to have such candles burnt in his room. They must, therefore, be henceforth taken from this store."

After the procurator had convinced himself that the cases had been properly delivered, he went away with his companion. On the same evening consecrated candles were lit in the apartment of the Emperor Leopold, and remained from that time in constant use.

A week later the emperor was taken dangerously ill. In spite of the consecrated candles, he began to pine away, and no physician, no prayers, could check it.

"The Hungarian malcontents have poisoned the emperor," 'twas said in Vienna. "The Nadasdy has done it, for he tried his hand first in killing Nicholas Zriny."

A light traveling caleche was following the road from Swechat to Vienna. The driver wore a broad-brimmed hat, and had a brace of pistols in his belt. Imperial dragoons rode on either side of the carriage, with their carbines laid across their saddle bow. This escort indicated to passers-by that there was a prisoner of importance in the interior of the vehicle.

The two-seated caleche was conveying two genelemen to Vienna, the younger of whom wore the uniform of the Austrian Life Guards. His face revealed the Southerner at the first glance, and the cheerful expression which was visible on it formed a striking contrast with the melancholy stamped on the features of the elder gentleman sitting by his side. The latter, for whom the escort was intended, was dressed in black velvet. A long cloak, edged with expensive fur, entirely covered his person. On his head he wore a close-fitting cap, under whose brim gray locks peered out. His talented noble face had assumed that yellowish hue peculiar to ivory when it is hundreds of years old, and which is the color of thinkers of martyrs. His large back eyes sparkled above his aquiline nose, and a long beard fell on his chest. The officer was Captain Luigi Scotti of the Guards, his prisoner the learned, much abused adept, physician, and philosopher, Giuseppe Francisco Borri.

This Borri was a remarkable man. Scion of a noble family, he had devoted himself with ardent zeal to the sciences. He left his home in Milan in order to visit the Eternal City. At this place, which was so dangerous for such occupation, he labored diligently in perfecting himself in the secret arts of chemistry. Borri, like most of the learned hot-heads of his day, sought the philosopher's stone. When he stood till day-break in front of his labor-

atory forge, when his retorts grew red-hot, when the strangest mixtures, reduced to a flux, heaved and bubbled tumultously in the wondrously-shaped vessels, joy shone on his pale features, and when, after lengthened toil, he had completed a chemical analysis, he would throw himself delighted on his bed, in order to continue working in his dreams. But the excited fancy of the alchemist wandered out of the narrow walls of his laboratory: it became fixed on things and questions which could not be solved by mere experiments. His active mind also flew into the region of theology and the church, and said to him: "The Pope is not the high priest if he does not bear on his brow the symbol of Deity."

These doubts pursued him asleep and awake, and left him no rest, until his martyrdom was converted into apparitions and visions. At length he believed himself bound to impart these doubts to a priest, and to speak fearlessly. He delivered orations against the supremacy of the Pope, in which he partly based his arguments on supernatural illusions, while he at the same time declared that the mysteries of our faith were derived from the principles of chemistry.

The Jesuits, with whom he had studied when a youth, violently persecuted him, and obtained an order for his arrest through the tribunal of the Inquisition. Borri fled from Rome to Milan, and thence to Strasburg. During this time his picture was burnt at Rome, on January 3d, 1661, by the hangman, and his name exposed on the gallows. His scholars were imprisoned. Not being suffered to remain at Strasburg, Borri proceeded to Amsterdam. Here he was in safety. He had certainly found the philosopher's stone, for his extensive studies had made a great physician of him. Borri could scarcely satisfy the crowds that desired to be cured by him. Money poured in in large sums, and enabled him to keep up a brilliant establishment. His chemical experiments had opened for him one of the dark sides of nature: Borri had a perfect knowledge of poisons, their effect and their cure. After performing many cures, almost bordering on the marvelous, especially of eye diseases, he went to Hamburg, where he made the acquaintance of Queen Christina. A few months after he was summoned to Copenhagen, where he astonished all the world by his talent. A mean court intrigue overthrew him. After the death of King Frederick III. he left the north of Europe in order to proceed to Turkey. On April 10th, 1670, he arrived at Goldingen, on the Silesian border, and lodged at the house of a gentleman, with the resolution of continuing his journey to Turkey through Moravia and Poland.

It was here that Borri fell into the hands of the imperialists.

One day the papal nuncio was in the imperial cabinet, engaged in conversation with Leopold. They were discussing the insurrection which had broken out in Hungary. Just at the moment when the priest was in the full swing of his harangue, and thundering against the rebels, a fresh important dispatch was delivered to the emperor. It containd reports about what had occurred, and a long list of the persons compromised. The secretary read the dispatch, and then the names, which did not affect the nuncio. At length he arrived at a name which caused the priest to give an involuntary start. Francis Borri stood on the lists of the suspected: there was evidence that the physician was in immediate connection with the malcontents.

"Borri," the nuncio cried, gnashing his teeth, "Borri to be captured? Your majesty, have him arrested at once. He is one of the most dangerous emissaries. He contrived to escape from the avenging arm of the Holy Office. His capture will be a double profit for the church and the throne."

Leopold could never resist the

entreaties of a priest, least of all at such a moment as this, and hence Captain Scotti was sent on a special mission to Goldingen to arrest Borri.

On April 22d, Borri's host came into the dining-room with an embarrassed air, and told the physicians of the arrival of an imperial commissary, who had orders to arrest him. This man had evidently played the part of denouncer, even though he pretended that Borri's name and residence had been carried to Vienna by travelers. The captain, a countryman of Borri's and native of Florence, treated the prisoner with the greatest politeness, and told him that he was suspected of having an understanding with Stephen Tekely, one of the chiefs of the conspiracy. Borri took leave of his false friend, got into the carriage waiting for him with the captain, the dragoons broke into a trot, and they at once started for Vienna.

The conversation between the travelers was materially promoted by the fact that they were countrymen, and could converse in Italian. In the course of conversation Scotti remarked:

"My dear friend, I fancy that you must have powerful enemies among the higher clergy, probably on account of your acquirements; the papal nuncio himself is among your opponents."

"In that case I can recognize the real cause of my arrest."

Scotti furthermore told the physician that the emperor was suffering from a wasting disease, which seemed to be insurable.

"It is said," the captain continued, "that his majesty has been poisoned."

"Have not his physicians noticed this?" Borri said; "and could they not at once expel the poison from his body? Such a task would not cause me any embarrassment, as soon as I had convinced myself of the presence of the poison. The emperor would not be the first I have saved. Perhaps I am summoned to cure the man who pursues and imprisons me. My dear countryman, inform the emperor that, if he has really been poisoned, I will free him from it, in order to prove that I am incipable of taking any revenge for the insult done me by my arrest."

Scotti promised to inform the emperor of the promised help.

At mid-day, on April 28th, the travelers arrived in Vienna. Borri's prison was in the Swan Inn. Two days previously, two principal leaders of the conspiracy, Peter Zriny and Frangipani, had been confined in this very house: now they were under close arrest at Neustadt. A few collected when Borri got out at the door of the inn, but generally his arrival attracted but slight attention, as the bringing in of Hungarian prisoners had now become an every-day scene for the inhabitants of Vienna.

Borri was treated with great civility by the soldiers on guard, and shown to the best room. When left alone and locked up, the wearied man threw himself on to the simple couch, and sank into a deep sleep. He might have been sleeping some hours, when the rattling of the bolts aroused him. He sat up, and found himself in darkness. The door opened, and Borri saw his countryman Scotti walk in, wrapped up in a cloak, and bearing a dark lantern.

"Make haste and get ready," the captain began.

"Am I to be examined already?"

"No. The emperor wishes to speak with you, for your reputation as a physician is known to him. While making my report, I took advantage of the opportunity to mention your proposal to the illustrious patient. His majesty trusts in you, but was obliged to wait till night, as he does not wish the affair to become public, for you have been represented to him as one of the most obdurate heretics."

"Had my conscience accused me of heresy," Borri said, with a smile, "the

emperor would not have caught me. My inner peace, and my desire to alleviate the misery of my fellow-men, give me the strength to endure my arrest with tranquility. Let us go. I thank you, Scotti, for your recommendation, with which, however, you have certainly done the emperor a service."

Arm in arm, the couple walked through the dark streets till they arrived in front of the palace. Here Scotti handed his prisoner over to a chamberlain, who led the physician through a long series of apartments to the imperial ante-chamber, where he requested him to sit down: the emperor would send for him.

Borri was not alone; several persons were carrying on an animated conversation. The physician had thrown back the hood that covered his face, and openly displayed his intelligent and noble face. He noticed that he became the subject of an eager conversation between two clergymen, who were unable to account for the reason of his appearance.

At the expiration of a quarter of an hour a gentleman of the bed-chamber came in, politely requested the persons present to retire, and made Borri a sign to follow him. They again passed passed through several rooms, till they came to a velvet-covered door. The gentleman opened it, drew back the heavy portiere, and nodded to the physician to come in. Borri found himself in the emperor's cabinet.

The room, gloomy in itself, was lighted by twelve candles, burning in silver three branched candelabra. Several large pictures, chiefly representing scenes from the lives of the saints, ornamented the walls. There were also all sorts of curiosities on consoles. By the side of a small work-table stood a very lofty prie-Dieu, over which a splendidly-carved crucifix hung. The window-curtains were close drawn. The half-light that prevailed in the room, in spite of the candles, did not allow the physician on first entering to distinguish objects accurately. By degrees they stood out more distinctly, and Borri noticed a little man seated in an arm-chair near the table, and making impatient movements. It was the Emperor Leopold. The patient wore a green silk dressing-gown, and a cap with a species of sun-shade. His feet were wrapped up, and his face was leaden-colored, and frightfully fallen in.

"There sits his majesty," the chamberlain said to Borri, in Italian.

The physician advanced a step, and bowed.

"Are you the Milanese cavalier?" the emperor began, in a voice which seemed trembling from cold, although the stove threw out a cheerful heat.

"At your majesty's service."

"I am sorry to see you here as a prisoner, but you are not one at present."

"Had I not been arrested, I should not have had the happiness of seeing your majesty."

"I hear much that is satisfactory about your learning, although, in another respect, you are said to be a dangerous man."

"I can fully believe both your majesty's statements, for in the world persecution ever follows praise."

"Why do you trouble yourself with religious affairs? Leave them to the clergy."

"I regard religion as a great treasure. Why should I not occupy myself with it?"

"You are a Catholic?"

"Yes, your majesty."

"Stay, though. I am told that you have changed your religion several times, and are the founder of a new one."

"So my enemies say, who are at the same time your majesty's enemies."

"What do you mean?"

"Only those who are ignorant of religion and philanthropy have

brought me hither. As the people who wish to lay fetters on free thought are always the foes of God, they can not be the friends of your majesty, from whom I do not expect such a thing."

Here the chamberlain made the remark: "Inspiration is rising to the cavalier's brain."

"Who is this man," Borri asked, with a contemptuous shrug of the shoulders, "who has the boldness to speak about inspiration?"

"He is my chamberlain," the emperor said, soothingly. "He has humorous notions at times."

"He may swallow them in my presence," the physician said, sternly. "It annoys me quite enough to see such people in your majesty's entourage."

"Do not be so excitable, my good cavalier," Leopold exclaimed. "If I were to be annoyed by all such remarks, I should have been in my grave long ago."

"I am never silent, your majesty, when I have to express my views. Hence, before I have the happiness of conversing with your majesty again, I make the stipulation that this man must hold his tongue."

The emperor made a sign with his hand to the chamberlain, and the latter fell back.

This conversation gives us a very distinct idea of Leopold's bigoted tendencies. Instead of consulting the physician about his own state, which was evidently dangerous, the emperor first began a religious skirmish with the philosopher or heretic. The conversation next turned to Borri's expressed opinions about the Trinity. Leopold examined into the physician's theological knowledge, his views about the Virgin, and many other matters, in which Borri's logic always had the best of it. At last the emperor said:

"You have something to answer for at Rome, and I trust you will be able to do so without any unpleasant consequences. But now I hear that you devote yourself to chemical cures. I would sooner talk to you on that point than about theological things. What have you heard about my condition?"

"Nothing beyond the supposition that your majesty has been poisoned. But that I may be able to express my views on the subject, your majesty's physician-in-ordinary must bring the symptoms before me, and then I shall be able to speak with greater certainty."

By the emperor's orders the physician was sent for. When left alone with the emperor, Borri bent searching glances upon the emperor's wasted form, then felt the sufferer's skin and finally carefully surveyed the walls. After this, he examined every object with the greatest attention, and at length fixed his eyes resolutely on the ceiling, as if he wished to pierce through the flowers and ornaments that decorated it in rich stucco work. The emperor's eyes timidly followed Borri's glances and movements. The poor patient groaned deeply; he was awaiting the physician's opinion—a supposition or a consolation.

"Well, Borri," he panted, "what do you think?"

"My supposition," the physician firmly remarked, "has almost become a certainty. Your majesty has been poisoned."

"Holy mother have mercy on me!" the emperor shrieked.

"I must, as I said, speak with the physician-in-ordinary; but I believe he will share my views. I can also promise your majesty's recovery with equal certainty. There is still time for it."

"And how do you come to the conclusion of poison? My most intimate friends nearly always dine with me out of the same dish. Do you notice any thing on my body?"

"Your majesty," said Borri, "it is not your body but the atmosphere of your sitting-room and bed-room that is

poisoned. So soon as the physician-in-ordinary arrives, we will make arrangements to remove you to other apartments."

"How can you know this when I feel nothing of it?"

"Your majesty is too accustomed to the poisonous exhalation for you to notice it."

"And where does this exhalation come from?"

The physician walked slowly and solemnly to the gilt gueridons on which the triple-branched candlesticks stood. He took the latter down, went up to the emperor's table, and placed them by the side of the other candlesticks. Twelve burning candles were now close together.

"Where the exhalation comes from?" Borri said, stretching out his hand; "from your wax candles, your majesty. Do you not see the red fire in the flame?"

At this moment the chamberlain came in.

"The fire is vivid," the emperor objected, "but does not seem to me extraordinary."

"Do you not perceive the fine white mist, which is not found with natural candles?"

"My eyes are so weak. Do you see it, chamberlain?"

The gentleman thus appealed to was compelled to answer in the affirmative.

"Your eyes," said Borri, contemptuously, "are better than your brain, M. Chamberlain."

The emperor's physician-in-ordinary made his appearance.

"You have come at the right moment," the emperor exclaimed; "this cavalier asserts that the atmosphere of my room is poisoned. Have you the diagnosis with you?"

"Here, your majesty; it has been kept since the first day of your illness," said the physician.

Borri ran through the papers, and found them perfectly correct and careful. The physician, pleased at this acknowledgement of his services, listened to Borri's suspicions.

"Look here, doctor," Borri exclaimed; "do you see this fine, quickly-ascending vapor? Now look at the ceiling; do you notice the crust which the vapor has deposited there?"

"I see it all, and bow to your sharpness, cavalier," said the doctor. "I confess, your majesty, that I have felt suspicious for some days past."

"Does your majesty burn such candles everywhere?" Borri asked. "It would be important to know whether they are used in the empress's room."

The chamberlain was ordered to fetch two burning candles from the apartment of the empress, and the flames were compared. The emperor's lights burned with a dark red restless flame; a fine vapor, which inclosed the upper part of the candle like a vail, was rent by repeated sparks, which flashed from the wick, and crepitated like electrical discharges. The candles of the empress burned quietly, like an ordinary wax-candle.

"Here is the poison," Borri exclaimed, triumphantly, as he laid his white bony hand on a candlestick belonging to the imperial cabinet. "Shall I prove to your majesty that these candles contain a subtle poison?"

"At once."

Borri closed the door of the imperial cabinet. He and the physician immediately extinguished the suspected wax-candles. Then both went into a corner, took a silver dish, and began removing the wax from the wick over it. So soon as the latter was laid bare, Borri explained his views to the emperor. Leopold ordered the chamberlain to be called, and commanded that the entire stock of wax candles should be brought into his room. They were taken out of a cupboard in the ante-room, and about thirty pounds still remained. Borri at once pointed

out a peculiar fact to the emperor. Each candle was marked at top and bottom with a gilt garland, evidently that there might be no mistake. A careful investigation was made, the result of which was that the wicks of the candles used by the emperor were powerfully impregnated with arsenic. A turn-spit dog was fetched, shut up in a closet, and a dish of meat was put before it, with which were mixed finely-shredded pieces of the wick.

In the mean while the emperor was removed to other apartments. By the monarch's orders, every body was to observe the deepest silence about the whole affair. Borri and the physician-in-ordinary proceeded to the palace surgery, sent away all the assistants, and prepared an antidote for the emperor with their own hands. Borri then analyzed the components of the dipped wick, and obtained from it a copious deposit of arsenic. He had left orders that he should be called so soon as the dog began to grow restless, but the effect of the poison was so rapid that Borri found the animal dead when he returned to the emperor. Both physicians began the cure of the emperor on the same evening. Borri's medicine consisted chiefly of sudorifics, which he always employed in poisoning cases.

Leopold had scarce changed his room ere he gave orders to have the supplier of the wax-candles arrested. The procurator of the Jesuits was found to be the man, but he was no longer in Vienna. By express orders of the emperor, Borri remained near him, and attended the monarch, who daily grew better. The physician supported the savant to the best of his ability, and by May 19th the emperor was able to drive out again.

He constantly had conversations with Borri, who was obliged to make him an accurate report of his medical treatment. The physician had most strictly followed the effect of the poison and its amount, and even examined the deposit on the ceiling. He kept back two candles as evidence, and the rest were employed in analysis. The weight of the candles was twenty-four pounds, that of the impregnated wicks three pounds and a half, whence Borri concluded that the amount of poison was nearly two pounds and three quarters. When the emperor heard these results, he exclaimed: "They would have sent me *ad patres* in a few months." Borri dined at the imperial table, and was greatly distinguished, to the no slight annoyance of his clerical foes, who, however, were sufficiently well acquainted with the emperor's vacillation to feel sure that their victim would not escape them. The same opinion prevailed among the inhabitants at court. Scotti only looked at his celebrated countryman with glances of compassion, and the physician-in-ordinary declared without hesitation:

"My dear Borri, the behavior of the emperor has only increased the number of your foes. Any one who has attracted the hatred of the priests here may be regarded as lost. You will see your destiny fulfilled in Rome."

"No persecution," Borri repriel, "will keep down my mind."

It can scarcely be believed that Leopold really surrendered the savior of his life to the power of the Holy Office in Rome, were there not, unhappily, too many similar instances in history.

On June 14th, 1670, the perfectly-cured Leopold discharged his physician Borri. He thanked him fervently, and with tears in his eyes, and regretted that he could not display the gratitude which he owed the physician from the feelings of his heart. In the matter of religion, however, Borri had so "gone astray that it was necessary to cure him of his errors." The Pope would appoint a commission. "Still," the emperor continued, "I have obtained a guarantee from the papal

nuncio that in no case shall any thing be done against your body and your life. My envoy in Rome will tell you this in the presence of the papal commission. So long as you live, two hundred ducats a year shall be paid you by myself or my heirs as a memorial of what you have done for me. If you come to a better conviction in religious matters, I will see what is to be done. God take you under his protection—that is my wish. Farewell."

He offered the physician his hand to kiss, which Borri bedewed with his tears—tears of emotion and of compassion. On the following day the savant was taken to Rome under an escort. The procurator was never heard of again; the black deed, however, was concealed, and the priests and their influence still prevailed as of yore.

As for Borri, he was imprisoned for life in the castle of St. Angelo. At first he was never to leave the castle, but eventually obtained so much liberty that he was allowed to go in and out unimpeded, and practice. This he owed to the energetic interference of the French marechal, D'Estrees, whom he cured of a dangerous disease at Rome. After this he performed several other remarkable cures, and died in 1681. The Jesuit general, Pater Gonzalez, frequently visited him in St. Angelo in order to obtain from him the arcanum by which he expelled poisons from the human body. Gonzalez even went so far as to give him a certificate of his entire innocence, and promised him his liberty. But Borri ever laughingly declined to reveal the secret, with the words: "This knowledge is not in accordance with the rules of St. Ignatius of Loyola." At Vienna the affair was soon forgotten: the execution of the Hungarian rebels destroyed the horror which the dark deed at first aroused.

It is certainly most probable that the attempt was made on Leopold at the instigation of the French party, from the motives we have already stated. The pater-procurator was at once got out of the way, and probably received compensation elsewhere; and, according to the principles of the order, it was not responsible for the wicked action of an individual. On September 20th, 1713, however, Prince Eugene wrote to Sinzendorf from Philippsburg: "I am satisfied with the selection of Beutenreider as political adjutant, and will take such care of the health of this excellent man that no apprehension about Aqua Tofana shall affect him. A veil must be thrown over many things, as the Emperor Leopold believed when he was convinced by the unfortunate Borri that the poison he had inhaled was derived from the wax-candles burning on his table."

Spanish Protestants in the Sixteenth Century

THE history of the translator of the Bible into Castilian is worth redeeming from the archives of forgotten persecutions. He was Francisco Enzinas, born in the ancient city of Burgos, in the year 1515. Two brothers had been born before him, and reared to manhood in the colleges of their native town. A strange old place was Burgos; even then renowned for antiquity; defended by a strong castle looming over the river Arlanzon, which swept past the cresent-shaped city of dark and winding streets. Its cathedral was of vast extent, and contained the tomb of that national hero, the Cid. Churches met one at every corner and in every *plaza*. The young Enzinas were brought up in the densest ecclesiastical atmosphere.

Thence they were removed by their worldly-wise father, who thought to complete their education, and render them more eligible for high posts in the Spanish church, by sending them to a foreign university. Twenty-four universities adorned Spain, and one of these, that of Salamanca, boasted twenty-seven colleges; but the old citizen wished his sons to see other lands besides their own, and sent them to take their degrees at Louvain, in Flanders. True it is, that all the Low Countries owned the same lord paramount as the Peninsula, in the person of the Emperor Charles V.; but nothing could be more diverse than the habits, manners, and political constitution of both nations. Though fellow-subjects, the Fleming and the Spaniard had about as much in common as the Englishman and the Ionian Islander.

Louvian was a flourishing university in that age. John IV., Duke of Brabant, had founded it in 1426, endowing it with large privileges. A bull from Pope Sixtus IV. had conferred on it the right of presentation to all livings in the Netherlands, which right it enjoyed down to the earthquake of the French Revolution. The town in which the university stood was the capital of Austrian Brabant, and was enriched also with much trade and many manufactures. All is dead now; the old fortifications lie smothered in pretty gardens.

The brothers Enzinas—Jayme, Juan, and Francisco—found at Louvain a freedom of thought among their fellow-students which surprised them at first. They heard the faith in which they had been educated, and which it had never occurred to them to doubt, canvassed and sifted on every side. They met a celebrated scholar, named Cassander, a time-server like Erasmus, whose endeavor was to bridge over the vast gulf separating the Reformation and the Church of Rome. His influence helped them to a certain point of enlightenment, and then would have retarded their progress; but it was too late. Soon there were no more zealous Lutherans in the university than the three young Spaniards.

Jayme Enzinas was intended for the sacerdotal profession by his father. He went to Paris, and entered the renowned university of that capital. But even his thirst for secular knowledge fared poorly here. The absurd verbal controversies and subtilities of the school-men could not satisfy him. And he saw the sect with which he was linked in heart suffering untold cruelties at the order of a dissipated court. The ferocity underlying the light nature of the Frenchman, which two centuries later found such fearful expression in the atrocities of the Revolution, was evinced during the gay reign of Francis I. by some of the most savage martyrdoms on record. Jayme's hour for the like endurance was not yet come; but he set about earning the distinction as quickly as might be. He returned to Louvain, and devoted him-

self to the composition of a catechism of the reformed faith in his native tongue.

He went to Antwerp, celebrated for printing-presses, to superintend its publication. We hear of the catechism that it was very simple, to suit the humblest capacity; and small in size, that it might be easily hidden; a thing to be desired at a period when most books were of ungainly dimensions. But no museum or library, so far as we know, contains a copy of this silent messenger from the heart of the Spanish martyr to his fellow-countrymen; earthly fame the little treatise had none: nevertheless it has not lost its reward.

Jayme's father, thinking perhaps to rivet his adhesion to the Church, which he had heard was wavering, ordered him to visit Rome. The young man went, with many misgivings and much unwillingness; his sojourn was extended to several years, for the old citizen of Burgos would not give him leave to depart; and he was one who could not hide his light under a bushel: he must speak the truth that was in him. His dearest friend, Juan Diaz, was converted by his conversation and example; many a day and night did they jointly spend over the forbidden Scriptures, in the original Hebrew and Greek. Jayme's brothers frequently wrote, begging him to move to safer quarters in Germany; he was preparing to do so at last, despairing of the parental permission, when he was arrested and thrown into prison. A Spaniard had denounced him to the Roman Inquisition as a heretic. And so, a day was appointed for his examination, and most of the cardinals and bishops in Rome attended, to hear what a man so learned had to say. He boldly confessed his principles, "and defended them with such spirit," writes Dr. McGrie, "that his judges, irritated at his boldness, condemned him instantly to the flames. The sentence was loudly called for by such of his countrymen as were present." Afterwards they tried to get him to recant, and promised him life and liberty if he would appear publicly as a penitent, robed with the *sanbenito;* but he refused. Holding firm faith and a good conscience, he was burned at the stake, on a certain day in the year of our Lord 1546.

A word as to the fate of his dear companion, Juan Diaz, who also suffered martyrdom, but in a manner strange to even the annals of intolerance. His own brother, Alfonzo, learning his Lutheranism, was infuriated so as to devise his murder. He came to the unsuspecting Juan, at Nuberg, concealing his wrath under protestations of warm affection, while a hired assassin waited without; and one night, when Juan retired to rest, Alfonzo guarded the door until the foul deed was accomplished by his hireling murderer, whom he had brought from Rome for the purpose. One blow of an axe had wiped from the family a dire disgrace of an apostate member; and for this manifestation of zeal Alfonzo Diaz was abundantly commended at his ecclesiastical head-quarters.

Meanwhile Francisco Enzinas was at Louvain, still studying. His father's cherished design for him was the life of a soldier; but the young man's leanings to literature were too strong. He writes to his friend the Polish nobleman, Alasco, who had sent him a gift of a richly-mounted sword: "All the world will, I know, be in arms against me on account of the resolution which I have formed to devote myself to the pursuits of learning. But I can not suffer myself, from respect to the favor of men, to hold the truth in unrighteousness, or to treat unbecomingly those gifts, which God in His free mercy, has been pleased to confer upon me, unworthy as I am."

Alasco was not likely to censure his

choice: he had himself left country and friends for the gospel's sake. Immediately after this period of intimacy with Enzinas, he came to London, and was pastor of a Dutch Reformed Church there, during the brief reign of Edward VI. It was something for an uncle of the king of Poland to become a simple, exiled pastor because of the truth; he has been styled the Polish Reformer; but in the province of East-Friesland his efforts were crowned with more abundant success.

He was intimate with the principal leaders of the Reformation; therefore to him Enzinas applied for introductions to Melancthon and Luther. The young Spaniard's thought was to locate himself at Wittenberg for a while, in the university, which was the heart of the new religious movement. But action, not speculative ease, is the Christian's calling. He soon went away from Wittenberg and the cordial friends he had found there, to Mayence, where he could best complete his great design of translating the New Testament into the Castilian language.

When finished, he sent a copy of his performance to his old friends at Louvain; many of whom, being Spaniards, could judge of the accuracy of the work. Their oponion was, that it would be an honor and a benefit to their native country. It was accordingly printed at Antwerp, in 1543, with this title: "The New Testament: that is, the New Covenant of our only Redeemer and Saviour Jesus Christ, translated from Greek into Castilian." An unexceptionable title-page, might one think; but not so thought the monks, to whom the volume must be submitted before publication. A certain learned divine detected heresy in "the New Covenant," and the obnoxious phrase was expunged. Still worse heresy lurked in the adjective "our *only* Redeemer;" and the word—a truly weighty one—was struck out. But this was not the end of sacerdotal censure. Charles V. being presented with a copy, and permission being craved for its circulation, handed it over his shoulder to his confessor, Pedro de Soto, that he might examine whether it contained any thing contrary to the faith. Francisco Enzinas waited many days, and at last went to the imperial confessor to hear the fate of his book, by whom he was arrested and cast into prison as a renegade. The charges against him, beside that heaviest one of translating the Scriptures, were, that he visited Melancthon, and had translated a treatise by Luther. Fifteen months he lingered in prison, while a fierce persecution raged outside; the dungeon was his ark of safety, though he knew it not. And one morning he found the doors unlocked; through some astonishing interposition of Providence, the instrumentality of which he never discovered, he was able to walk out of his prison, and escape unnoticed through the town of Brussels. Well might Melancthon write to a friend soon afterwards: "Our Spanish friend Francisco has returned to Wittenberg, being set free by a divine interposition, without the help of any man, so far as he knows, at least."

But now was Enzinas a thorough exile, without home or family on earth: for when he was in prison his father and uncles had paid him a visit, and brought him reproaches instead of sympathy. He was a disgrace to his relatives, a dishonor to his country. How must he have felt that Heaven was indeed his fatherland, and all Christian people his closest kin, through the Elder Brother, Christ!

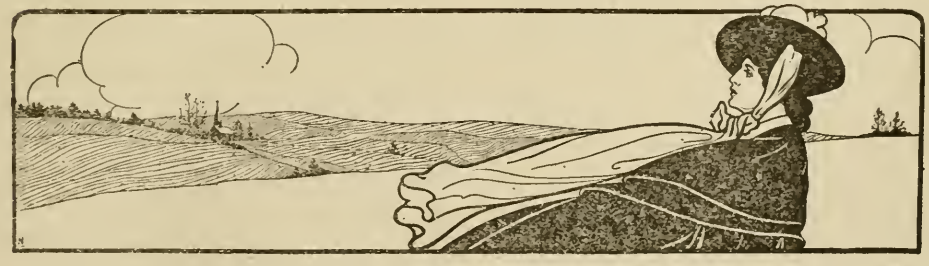
He was deterred from proceeding to Italy by the tidings of his brother's martyrdom. But there was a certain island in the west to which the weary reformer looked as a heaven of repose, then governed by the marvelous boy-king, Edward VI. Melancthon gave

Enzinas recommendatory letters to the learned young monarch, and to his primate Cranmer, the result of which was the appointment of Francisco to a chair at Oxford. Forewarning of the Marian persecution drove him back to the continent, where he resided at various universities, and occupied himself with Spanish translations. Though a perpetual exile from his dear native land, his exertions to spread the truth thither ceased only with his life. At Bale his death illness came on, 1570.

His translation of the Testament had created quite a sensation in Spain. The people read it with an avidity which terrified the inquisitors, and put them upon the severest measures of repression. It was one of the sparks of heavenly light which was zealously trampled out by the iron hoof of a persecution more perfect than the world has elsewhere known, but not until it had shone upon the path of eternal life for many and many a soul long since in the heavens.

The third Enzinas brother, Juan, was less active in the Reformation cause than the two we have mentioned, though he also was a thorough Protestant, and an exile for conscience sake. His name has survived, more in connection with science than theology; he wrote learned books on medicine and astronomy, which doubtless would now provoke a smile from the veriest tyro in our colleges; he displayed much mechanical skill about such scientific instruments as the age knew of. Melancthon mentions an orrery of his construction, made before that special name had been invented. He filled a professor's chair at the University of Marburg worthily, and was known in the learned world chiefly by the Greek rendering of his name—Dryander, according to the fashion of cotemporary men of letters.

Thus Spain drove forth her worthiest sons. These Enzinas brothers are but samples of the men who might have ennobled and regenerated their native land, under God, had they but gotten the chance. Spain preferred the miserable triumph of intolerance, and she enjoyed it to the full. A unity of darkness settled thick upon the land, for the sun of empire went down while it was yet noon. But the nations who received the Bible which she rejected, and still nationally rejects, have risen into grander place and mightier opulence century by century; have reaped the richst fruits of all her discoveries and conquests; have seized the scepter of the world, which she laid aside for the breviary and the scourge.



A Southerner in the West

J. M. Dimick

San Francisco

WHAT more can be said of San Francisco? I hesitate and my pen falters, when I think of the brilliant writers who have described the beauties and fascinations of this city by the sea. However, the emotion inspired by her loveliness and the friendships which made happy several weeks spent here, impel me to speak. All Americans admire the new San Francisco, and think with pride of the invincible courage of its builders. We watch with deepest interest their enthusiasm and their efforts to construct a city even more beautiful than the one of long ago. There is much to be said on the subject of what has already been accomplished and the infinite possibilities of the future, yet it is to the past that the hearts of San Franciscoans turn, their lips speak of practical plans, while with all their souls they yearn for the city of more romantic days.

Beautiful for situation on its thousand hills, with the bay gleaming in the golden sunlight beyond, and hazy mountains still farther in the distance, Californians love this fair spot as their own life, and always speak of it as "The City"—London, Paris, New York are to them of little importance when compared with the metropolis of the West.

I shall ever congratulate myself that I journeyed thither before the dreadful disaster of 1906 laid low its pristine beauty and destroyed the art treasures on which my memory still lingers with delight. San Francisco is situated on a peninsula, its area comprising 47 square miles. Market street is the principal thoroughfare, and while many large stores are located here, the chief district for shopping includes Kearny, Grant, and Sutter avenues. In the shops there is a marvelous display of jewelry, priceless china, Oriental rugs, embroideries and art tapestries. These treasures are imported directly from the "far East," and claim to be sold more reasonably here than in any other American city. The large department stores hold many attractions for women, and some aver that they are equal to those of New York. The fact is, to me, the shopping district of San Francsco very closely resembles the commercial centre of our greatest city, and one does not realize the vast difference, until one leaves the business part of the town and wanders out where the palm trees and oleanders grow, giving San Francisco an oriental appearance. The difference is more pronounced when the residence portion of the city is reached. Here the lovely hills with their terraced lawns and lavish profusion of exquisite flowers rise one above another in picturesque beauty, and the glimpses of city with blue waters in the distance are altogether bewitching.

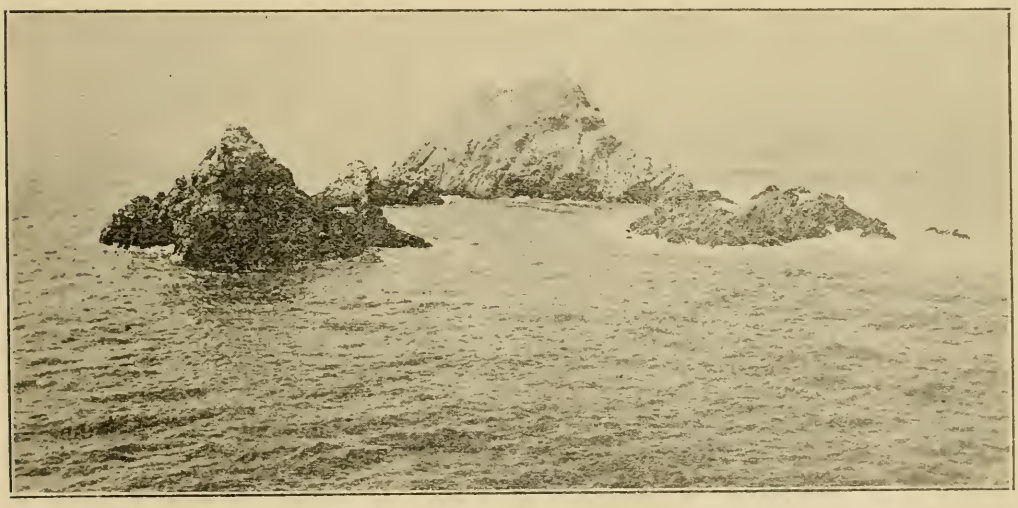
The central portion of San Francisco was in 1906 entirely destroyed, churches, theatres, and public buildings were swept away, but this seems only a dream, for where the earth trembled and the fire raged, peace and prosperity now abide. The buildings have gone up like magic and the memory of those dark days does not seem to cast the slightest shadow over the optimism of this patriotic people.

This city is noted for its splendid hotels. "The Palace," which was destroyed and has been rebuilt on a more magnificent plan, if possible, and rises like some fairy vision from the ashes of its past. Here everything

that wealth and modern invention can devise is procured for the comfort and pleasure of guests, who find themselves utterly unfitted for the simple life ever after.

"The Fairmont" and "St. Francis" are also gorgeous buildings and are quite as up-to-date as the "Palace."

The "Cliff House" has been rebuilt and those who are interested in the seals, which have sunned themselves from time immemorial on the rocks below, will be glad to know these creatures were not disturbed by the disaster of 1906. Their cries are just as unmusical as in the past, and their ungainly sports can still be watched from the hotel veranda.



Seal Rocks

There is a magnificent driveway from the heart of San Francisco leading past Golden Gate park and the Presidio out among the lovely hills which border the Pacific Coast on the Southwest of the city. Many hours of delight may be spent here drinking in the tender beauty of the mountain and valley and sky and blue water. Such scenes should sink deep into the human heart and bear fruit in memories which sweeten one's life forever.

Of the numerous parks and public gardens which gladden the eye and refresh the spirit after sight-seeing, Golden Gate park is the handsomest. While strolling along the shady walks and green slopes, it is hard to realize that this verdant beauty was once a sandy waste. It was reclaimed from the ocean by a people who ever strive for the artistic in their environment. During the earthquake and fire hundreds of panic-stricken souls sought refuge here and found safety from that awful calamity. The "Memorial Museum" is located in this park and this with its relics, rich in historic association, escaped the ravages of the fire which laid low so many institutions of a similar nature. Only about half the valuable books contained in Sutro Library were saved and the Hopkins Art Institute with its many treasures was entirely destroyed.

When I think of the love of San Franciscoans for everything beautiful and artistic, I feel sure these things will be speedily replaced, and others more priceless given, for the pleasure and upliftng of the masses in this fair city.

I was interested in the Presidio,

which is the military reservation and is a huge park filled with ornamental trees and shrubs. Pretty cottages dot the grounds and add to the picturesqueness of the scene. Fuchsias grow here in great luxuriance, their vines covering whole verandas and their star-like blossoms gleaming like red jewels among the green leaves. Here, too, great hedges of geraniums grow out unprotected in the winter and lend their beauty to make bright the homes of our army officers, who, I understand, entertain their friends in a lordly fashion. This park slopes in a majestic sweep down to the waters of the restless Pacific and here at certain hours during the afternoon lovely concerts are given, attracting large crowds of people from the city, who enjoy the music while chatting with friends, or perchance a quiet flirtation in some shady nook, or there may be peace-loving mortals, who prefer listening and dreaming alone.

Mission Dolores, with its atmosphere of romance, still speaks to us of the days of Spanish occupation and the hopes and fears and prayers of its builders. How interesting is the study of old California missions, and how sad for the "Fathers" who, year after year feel their power and influence slipping away. They did a splendid work when our country was young, the glitter and ceremonies of our Roman brothers appealed to the first Americans, as the simplicity of Protestantism could never have done. Their work has now been finished, their purpose is accomplished, their glory is in the past, and in this 20th century they stand looking backward and yearnng for the days that are no more.

I suppose the China Town of old San Francisco was the most unique place on our American Continent. Here the yellow man was permitted to live his own life, eat his own food, commit his own crimes, and smoke his own opium. In our land of the free and home of every nation under Heaven, the Chinaman built a city which seemed transported from beyond the seas, so dirty its narrow streets, so ungainly its temples, so nauseating the odors which permeated its every corner. I feel no antipathy for the Chinese as a nation; in fact, when reading their history I find much to admire in their ancient civilization. Confucius was a wonderful man, and did not claim to be more than a reformer. During his many journeys over the Chinese Empire, his one thought was to uplift the people morally and intellectually. It was after his death that governors and princes saw fit to honor his wisdom and worship him as a god. Later, Buddhism and Taoism were introduced and soon the religion of the people became a confusion of ancestor worship mingled with many other superstitions. These fancies, with their attendant ceremonies, were brought from the Celestial Empire and practiced in the joss houses of Chinatown. The unpleasant memories of my first visit to this queer part of San Francisco, however, fade before the new Chinatown which was constructed along modern lines, with the thought of good sanitary conditions constantly in mind.

Some of the buildings, which are of Oriental architecture, are quite handsome, and tourists find the bazaars on Grant avenue very interesting. Many teachers and missionaries take advantage of the golden opportunities here afforded to uplift these people who have come to us from across the seas, and thus make a Chinatown which is intellectually and spiritually new, and which will become an ornament to our civilization.

The women of San Francisco are very beautiful and always faultlessly gowned. Being accustomed to a daintier type, I found them a trifle stout, and some of them lacking in animation, but, such complexions! I

am sure the roses in the cheeks of San Francisco's fair daughters are rivaled only by those which bloom in their parks and gardens. The men are also attractive, being large and well groomed, with genial natures and pleasing manners.

I was on pleasure bent during my stay in the West, and did not study social, political or other problems with a thought of advising my brothers, who are Anglo Saxons and fully competent to manage their own affairs. Still, I am impelled to mention the large number of divided families which fill hotels and boarding houses, leaving once happy homes desolate and forsaken. The evil of divorce is responsible for these conditions and is a menace to our most sacred institution throughout the length and breadth of this entire country.

View of San Francisco from Oakland Ferry Boat

While in San Francisco I was invited by a party of Southerners—tourists—who had chartered a magnificent steamer, to join them and spend a day on the Pacific ocean. As we walked down the gangway, I thought I had never seen a more attractive crowd of young people. The girls made lovely pictures with their wealth of carnations and roses, gifts of the gallant lads, who gayly declared they were making strenuous efforts to satisfy for one day the appetite of their fair friends for sweets and flowers.

Soon my eyes sought the scene which will ever linger as a jewel in my memory. Imagine a brilliant sky above, with water just as blue below, shaded into dark green where shadows lie and countless noble ships and other vessels flying the flags of many nations spread out before you as far as the eye can reach. There! We sail out beyond beautiful Golden Gate into the vast Pacific, and gradually the land fades from our sight. Hundreds of snow-white sea gulls follow our ship and fly so close we can almost reach out and touch them. Ere long the water becomes rough, and our vessel swings and rocks to the music of the great white waves which dash against it. With a start, I notice the gay voices of my friends have become low and subdued, and the faces which were so radiant at the beginning of our journey, are now white and drawn. One by one they disappear from deck, and the chaperon seems amused when

he receives a message demanding his immediate presence at the state-room of his beautiful young daughter. After some time he returns and says, with a twinkle in his eye, "She is weeping for her mother and will not be comforted; she is also heaping vituperations on the West in general and this old ocean in particular. She wishes she had never heard of California, and as much as she thought she loved San Francisco, it would be happiness had she never seen this city of palms and roses. As for the Pacific ocean, she would have it completely blotted from the map." After a short silence, he continued with a laugh, "Ladies and gentlemen, this experience will save me a neat little sum of money, as I promised to take my daughter on a trip around the world, and now I know she will never be persuaded to undertake a real ocean voyage."

So many of our pleasure-seekers were sick and miserable it was at length decided that we should request the captain to return to San Francisco without delay, but that gentleman, being very conscientious, replied, "We must get our money's worth." Some of the young sufferers implored him with tears in their eyes and repeated assurances that we had already more than we expected for the sum expended, but he was inexorable.

The city was not reached until sunset lights bathed the world in "unspeakable glory," and changed San Francisco into a paradise of dreams.

"Dear Love, Grant Me But This"

Alonzo Rice

Dear love, grant me but this and I am content!
To serve in the temple hidden from idle gaze;
To heed your wishes, impatient of long delays
That love's embassies would hinder or prevent
With the ardor of knightly courtier as he bent
To spread his mantle across the miry ways
For queenly feet, and all his courtly phrase;
Nor less his fate, could I deem as punishment!

When patient love outlasts the longest night,
For the sedulous sentry never sleeps at post,
My thoughts, light-winged to Heaven never tire
Still seeking his guardianship till morning light
Aye, grateful to the night whose shadowy host
Holds in his dominion my heart's dear desire!

Patriotism Begets Heresy

Chattin Bradway

AN extraordinary sermon, as the crowning event of an extraordinary occasion—the unveiling of the Columbus Statue—was preached by Mgs. Russell, of St. Patrick's Church, Washington, D. C., to the Knights of Columbus, during the celebration of the Military Mass, June 9th last, on the monument grounds.

Briefly, the sermon is extraordinary because it is a varigated fabric of lies, misrepresentations and errors, though purporting to be a discourse on patriotism from the Roman Catholic standpoint. Furthermore, the sermon is heretical to an extent provocative of excommunication of the preacher, or at least of reprimand by his supreiors.

The Sermon.—For the benefit of those who have not read the sermon, it is here set forth as it appears in The Washington Post of June 10th:—

"While there is no official union between Church and State, we recognize all the more forcibly the fact that the State needs religion to uphold her authority, and religion needs the State to guarantee the peace and liberty to exercise her sacred calling.

"The splendor of this occasion is enhanced by the presence here of large numbers of that representative organization of the Catholic Church, the Knights of Columbus. They are here to speak for 300,000 members throughout the United States. The Cross is their emblem, and patriotism their watchword. Ye patriots of the sword, the patriots of the Cross salute you, and offer their tribute of honor and grateful appreciation. We unite under one banner whose motto is 'Our God and Our Country.'

"The vast majority of those here present are one in religion with him who brought this Western hemisphere into relation with the civilized world by planting the cross upon its shores; are one in religion with those Maryland pilgrims who first proclaimed upon these shores the national principles which today we prize most highly and guard most jealously: freedom of conscience and the right of every citizen to vote.

"Our loyalty has sometimes with cruel injustice been called into question. With the immortal Carroll of Carrollton, the last survivor of the signers of the Declaration of Independence, we can say: 'We remember, but to forgive.'

"Thank God we have never flung back the foul slanders that tended to besmirch our character.

"It is a worthy occasion for us in this presence to testify our submission to the apostolic command, 'Obey your rulers.' As Peter spoke, so speaks Pius. The true Catholic sees in the Cross as well as in the Stars and Stripes the symbol of the same divine authority—the Church exercising authority in things spiritual, the State in things civil.

"No man can be a loyal son of the Catholic Church who is disloyal to the constituted authority of his country. It is meet that in the shadow of that noble shaft dedicated to the Father of his Country, surrounded by the monuments which speak of our nation's past and prophesy her future, here in the presence of those who suffered and fought for the flag, we should be given an opportunity to testify our devotion and loyalty to our country.

"Peace, be still ye who would sow unjust suspicion on your fellow creatures to reap discord and bitterness in a land now flowing with the milk and

honey of contentment and fraternal benevolence. Peace, be still! ye troubled waters of bigotry, ye foamy billows of prejudice; the spirit of Christ pervades this land protected by the Stars and Stripes. Peace, be still! as in this capital of our country, in the midst of the surroundings of our nation's power and glory, with the flag in one hand and the cross in the other, we bow with unfeigned faith and loyalty before our God."

To the superficial reader, to one unfamiliar with the aims and ambitions of the Roman Hierarchy in this country for political supremacy, to one pleased more with elegant diction and fine sounding words than with truth, this sermon doubtless must be satisfying in a high degree, and warmly approved as a brilliant model of patriotism that may serve to guide and teach those who have been regarding the Roman Hierarchy as a menace to free insttutions. That the sermon may have this mission is the hope of the one who preached it and of Cardinal Gibbons, who sanctioned it, although the sermon contains sentiments clearly anti-Papal. But the lack of genuine patriotic spirit in the sermon and its aim to deceive the unthinking, and to allay the wave of Protestant excitement, is apparent to all who have followed the progress of political Romanism in our National, State and city affairs.

Peace, Be Still!—Taking up the peroration first, we hear the repeated command, "Peace, be still! Peace, be still! Peace, be still! to all who would sow to reap discord and bitterness; to the troubled waters of bigotry and foamy billows of prejudice." In apostrophizing thus, the preacher evidently has in mind the great storm that is gathering over the whole country because of the political activities of the Roman Hierarchy. Too eager to "come to its own" in this country where religious toleration has made a haven of peace for the oppressed of all climes; too eager to gain here the political power it has lost in Italy, France, Portugal and Spain, the Roman Catholic Church has awakened a tremendous uprising against it, determined to repulse its further onward march and to shear it of political power. This patriotic protest has not arisen out of "bigotry," "prejudice," or "unjust suspicions," but rather out of a genuine alarm for the safety of Republican institutions now menaced by the deadliest political machine ever established on earth and operating under the name of "religion." Were the church sincere in its desire to avert the storm which is now coming on, far better would it attain the peace it so much desires by abandoning its political activities to "Make America Catholic" and ceasing the preaching of deceptive sermons and teaching of false patriotism. It will be only when the church returns to its legitimate function of saving men's souls that we can hope again to have this land "flowing with the milk and honey of contentment and fraternal benevolence."

Some of the disturbing political activities are the opposition of Cardinal Gibbons and his associates to the popular election of Senators (a measure successfully passed by Congress and awaiting ratification by the States), the initiative and referendum (upheld by the United States Supreme Court), and the recall of judges; the blocking in the House of Representatives of the immigration bill passed by the Senate; the condemnation of our public school system, and endeavors to obtain public monies for sectarian purposes; the overriding and nullification of our civil laws; the prevention of the adoption of planks in party platforms inimical to the best interests of the Church; and the constantly increasing power in our executive, judicial and

legislative departments of National, State and municipal government.

No Official Union Between Church and State.—Mgr. Russell frankly admits there is no *official* union between Church and State in this country, but will he deny the existence of an *unofficial* union, or that which is equivalent to it? Many have come to realize that there is, in fact, a very effective unofficial union, because too plainly can be seen the hand of the Pope and his priests at work in all branches of government. Though at present the union is not as complete as the Roman Hierarchy wishes, the Church and State union ideal has been set by recent Popes for which all Catholic citizens of the country are to work incessantly and unitedly, for, by the union of Church and State, the Pope becomes supreme ruler in civil as well as spiritual affairs.

Pius IX., in an encyclical of December 8, 1864, said, "The Church and State should be united, and the ecclesiastical power superior to the civil."

Leo XIII., in an encyclical on human liberty in 1888, held that, "All rights belonging to society exist in the Church," and hence there can be no proper separation of Church and State.

In an encyclical on the Christian Constitution of States, the same Pontiff, 1885, speaks with much concern on the theory of liberty then advanced for the separation of Church and State. Hear his wails:

"To exclude the Church, founded by God Himself, from the business of life, from the power of making laws, from the training of youth, from domestic society, is a grave and fatal error."

"To wish the Church to be subject to the civil power in the exercise of her duty is a great folly and a sheer injustice."

"There was once a time when States were governed by the principles of the Gospel teachings. Church and State were happily united."

State Needs Religion to Uphold Her Authority.—What religion does the State need? According to the Catholic Church, of course, the Catholic religion is the one the State needs. But why the Catholic religion any more than the Jewish, Mormon, Mohammedan, Brahmin religion, or the religion of any Protestant sect? Who is to determine the religion suitable for the upholding of the authority of the State? The Pope, of course, and so in his encyclical of December 8, 1864, Pope Pius declared:—

"The Roman Catholic religion should be the only religion of the State and all other worship should be excluded."

So, also Leo XIII., in a letter of November 1, 1885, says it is "not lawful for the State * * * to hold in equal favor different kinds of religion." Naturally the Roman Catholic religion is the one that should have preference.

No, the State needs not religion to uphold her authority. The early history of this country—prior to the time the Roman Hierarchy became the balance of political power—is ample proof that the State is better off without an upholding religion. What more eloquent example can we have to answer Mgr. Russell's contention than Italy, France, Portugal and Spain, where the State has repudiated the Church?

Generations before Pope Pius IX. and Leo XIII. proclaimed the Roman Catholic religion as the only religion for supporting the State, our forefathers emphatically denied this principle and recognized that human liberty and freedom of conscience can be secured only where Church and State are eternally separated. Too clearly did the examples of the European church-ridden countries stand out before them for their guidance, and for the Church now to declare that the

State needs a religion to uphold it, is the veriest rot and damnable treason.

Religion Needs State to Guarantee It Peace and Liberty.—Most decidedly the *Roman Catholic* religion needs the State to uphold it, and it is for that purpose that the Knights of Columbus and other Church societies are aiming to so control this Government that the Roman Catholic religion can have guarantees of freedom and liberty in carrying out its schemes in this country, as it has done in other countries, of pauperizing the people, stifling the ambitions of the race, and dwarfing the mind of man. No religion that appeals to the heart of man needs the civil power of the State to uphold it. Do the Protestant sects require the authority of the State to guarantee them freedom and liberty? Such a guarantee would only encourage despotism and licentiousness. In important countries where Church and State have been united, the State has severed its connection with the Church and has forced her to stand or fall, according to her own inherent merits. It is natural for the Roman Catholic Church to preach in this country the need of the State's protection to religion when we look at the recent history of France, Italy and Portugal, for otherwise the Catholic Church would be ignominiously driven out wherever she tried to rule. Had the Church in those countries mentioned enjoyed the peace and liberty which she maintains is her due, the people would still be under the tyranny of the Pope.

Freedom of Conscience Jealously Prized and Guarded.—This is another woof in the "fabric of lies" and is a rash doctrine for Mgr. Russell to preach, because freedom of conscience is contrary to the dictates of the Popes. Pope Leo XIII., in 1885, in his encyclical letter on the Christian Constitution of States, quotes Gregory XVI., in condemning doctrines such as the: "right for individuals to form their own personal judgments about religion or that each man's conscience is his sole and all-sufficing guide, or that it is lawful for every man to publish his own views whatever they may be."

Leo XIII. also says, in the same letter,

"Liberty of thinking, and of publishing, whatsoever each one likes, without any hindrance, is not in itself an advantage over which society can wisely rejoice. On the contrary, it is the fountainhead and origin of many evils."

"The unrestrained freedom of thinking and of openly making known one's thoughts is not inherent with the rights of citizens, and is by no means to be reckoned worthy of favor and support."

In the encyclical letter on human liberty of June 20, 1888, Pope Leo XIII. declared:—

"It is quite unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, or of worship, as if these were so many rights given by nature to man."

Thus the Popes condemn the right of freedom of conscience and of personal liberty generally in terms that cannot be mistaken, yet how can Mgr. Russell preach to the contrary and in the presence of Cardinal Gibbons, without calling upon himself reprimand, excommunication and curses? Freedom of conscience is a cardinal principle of all true religion and it is the duty of civil government to guarantee to the people unlimited enjoyment of it, by refusing to enact laws aiming at its restriction.

Right to Vote Highly Prized and Jealously Guarded.—The right to vote implies the rule in civil affairs by the will of the majority, as expressed by the ballot. Majority rule and sovereignty in the people are other expressions of "the right to vote." Now,

these things Mgr. Russell says, the Roman Catholics prize most highly. Here are some more woofs in the fabric of lies, if the Popes are to be taken seriously.

Leo, in his letter on Roman Liberty, 1888, said:

"The doctrine of supremacy of the greater numbers and that all-right and duty reside in the majority, is in contradiction to reason."

In the letter Immortali Die 1885, he says: "All *public* power must proceed from God," and he claims himself to be the channel through which that power is delegated. But here in America the underlying principle is that all power resides in the people and they delegate it to their representatives. Remember the preamble of the United States Constitution: "We, the *people* of the United States * * * *do ordain and establish* this Constitution of the United States of America." Did this declaration recognize that public power comes from God through the Pope? Hardly.

In the same letter, Leo XIII. says:—

"In a society grounded upon such maxims (as that all men are equal in the control of their life, each is his own master and free to think on every subject as he may choose and to do whatever he may like to do) all government is nothing more or less than the *will of the people*, and the people, being under the power of itself alone, is alone its own ruler."

Thus we see he inveighs uncompromisingly against the People's Rule or the rule by the majority.

The present Pope, Pius X., is more despotic in his teaching, for in a letter addressed to the French Archbishops and Bishops, and directed against the Democratic society known as "The Sillon," he denounces "that kind of Democracy that goes so far in perversity at to attribute in society sovereignty to the people and to aim at suppression and leveling down of classes."

As long as the Church has not sufficient political power in this country, it prizes most highly the right of its people to vote, because through that right the Church can more quickly and more successfully "Make America Catholic." It hopes to elect more members to Congress so that the Church will "come to its own." It hopes to elect more members to State legislatures, to municipal offices, and to the judicial bench, and after securing its needed power in the civil affairs of Nation, State and municipality, it will no longer rejoice in the right of vote, or the right of the people to govern themselves, because such a principle is contrary to what the Popes have taught, that all public power is of God and is dispensed from Him through the Pope.

To accomplish all the Roman Hierarchy aims to accomplish through this most highly prized right to vote, the Church vote must be controlled as a unit. It can be and is so controlled. President Taft knows it, because it was through the control of the Catholic vote that he was elected, and Mr. Bryan knows it, because he was defeated by it. The present nominees for office in the great political parties also know it, because they are catering to the Hierarchy for the solid Catholic vote.

At times we hear priests themselves boast of the control they have on the votes of their people. For instance, listen to the words of Father Mulry, of Jersey City:—

"I am a Roman Catholic priest but this priest yields to no man in his manhood. It stirs all fighting blood that I have got. I tell you I'll have a hand in it. There are 6,000 or 7,000 men under my control. Most of them are voters, and when you approach a man with the votes you will have to listen to him."

This is Father Mulry's statement when urging his Catholics to take

active part in elections. Is it any wonder that the priests of this country guard most jealously the right to vote when we know that every priest is a ruler in his own community, and can direct the votes of his people?

Another reason for rejoicing in the right to vote is that illiterate immigrants can be railroaded into this country and can in a short space of time be made eligible to vote. These immigrants know nothing about our governmental institutions and policies and must rely upon their priests for guidance in the manner of voting. In view of this, it is natural that the Catholic Church should oppose as a unit any immigration bill which would cut off this avenue of enlarging the hosts of Catholic votes.

Catholic Loyalty Cruelly Questioned.—Mgr. Russell complains that Catholics have often been questioned cruelly about their loyalty to country. This Government stands for political equality, for separation of Church and State, freedom of conscience, freedom of speech, freedom of press, etc., all of which have been declared to be errors by the Pope. It is therefore natural to question whether there can be patriotic loyalty in the bosom of a loyal Catholic. A Catholic, to be loyal, must stand for what the Pope stands and uphold it even to death, then how can he at the same time uphold American institutions? Another important principle of Americanism is that which recognizes the public schools as the preservers of political liberty. Does Mgr. Russell wonder at our questioning the loyalty of Catholics, when our school systems are condemned as follows:—

"Education outside of the Roman Catholic Church is damnable heresy."—Pope Pius IX.

"Education must be controlled by Roman Catholic authorities, even to war and bloodshed."—Catholic World.

"I frankly confess that the Roman Catholics stand before the country as the enemies of the public schools."—Father Phelan.

"The public schools have produced nothing but a godless generation of thieves and blackguards."—Father Schaner.

"It will be a glorious day in this country when, under the laws, the school system shall be shivered to pieces."—Catholic Telegraph.

"We must take part in the elections, move in a solid mass in every State against the party pledged to sustain integrity of the public schools."—Cardinal McClosky.

Foul Slander Besmirching Catholic Character Never Flung Back.—Why Mgr. Russell, the whole political aim of the Roman Hierarchy is a foul slander that you are constantly hurling at us. You and the rest of your associates, secretly disapprove of our American Government because you are dissatisfied with it and you want to model it after the principles of the "true Church." The Pope has so commanded. Is it not a slander to enjoy the benefits of this Government and then aim and work as you are for its destruction? Is it not a foul slander to attempt to direct, control, or resist legislation so that the Church "will come to its own" in this country where Church is not to be recognized?

Obey Your Rulers. "As Peter Spoke, So Speaks Pius."—Earlier in the sermon, Mgr. Russell speaks of Roman Catholics having freedom of conscience. How can there be freedom of conscience in a Roman Catholic when he must obey his rulers? Obeying one's conscience is the highest guide for man, and freedom of conscience is essential for man's welfare. This doctrine of "obeying your rulers" has no response in the heart of any loyal American. He believes that all power is derived from the people and that the rulers, so called, are only *servants* to whom the people have

delegated their power. Obedience to law is not synonymous with "obey your rulers" because the law is the voice of the people, which voice they themselves have agreed to respect. Rulers in the Roman Catholic Church are selected by the worst form of party machinery ever conceived, and people of the Church, the rank and file, never select the rulers, and hence there is no duty for those rulers to be obeyed.

Loyalty for Constituted Authority Essential in a Loyal Roman Catholic. —Mgr. Russell evidently forgets the *Ne Temere* and *Motu Proprio* decrees. The constituted authority in National and State governments is nullified by these decrees. Loyal Roman Catholics must honor the decrees and hence they cannot be loyal to constituted authority. If Mgr. Russell means, by constituted authority, the authority of State when the Church is united with it, then of course he is preaching the truth, because then a loyal Roman Catholic must be loyal to the constituted authority which is subservient to and governed by the Church, but at the present time no Roman Catholic who is loyal to the Pope can be a true American patriot, nor is Mgr. Russell one, because he is not loyal to constituted authority, nor does he preach such loyalty to his following.

Where is the boaster of "Loyalty to Constituted Authority" when the Pope speaks thus:

"From God has the duty been assigned to the Church not only to *interpose resistance*, if at any time the State rule should run counter to religion, but, further, to make a strong endeavor that the power of the Gospel may pervade the law and institutions of the nations."—Encyclical Letter—The Chief Duties of Christians as Citizens. Jan. 10, 1890, by Leo XIII.

Think of it, the Church interposing resistance against the State advised by the Pope. Was it to supply this resistance that the Knights of Columbus were organized?

This statement by the Pope is but a more veiled and more refined way of expressing the real sentiment in the hearts of most priests and prelates, and given utterance to by Father Phelan in a sermon preached at St. Louis, June 30, 1912, wherein he used the following treasonable words:—

"If the Government of the United States were at war with the Church, we would say tomorrow: *to hell with the Government of the United States;* and if the Church and all the governments of the world were at war we would say, *to hell with all the governments of the world.*"

Now, is not that the true sentiment being taught to Roman Catholic citizens under the profession of true loyalty to constituted authority?

By the foregoing analysis, it has been clearly shown that the sermon, evidently approved by Cardinal Gibbons, contains doctrines that are obviously in opposition to Papal teachings. The question arises, why was a sermon of this deceptive character preached at that time? The answer appears to be that the Roman Hierarchy fully realized the approaching storm that had arisen against its pernicious political activities, and hence anything—deception, lies, misrepresentations,—presented in a plausible manner and widely disseminated throughout the country had to be resorted to, and well did the subsidized press give publicity to this Military Mass Sermon which is a veritable fabric of lies.

Note.—The encyclicals of the Popes referred to in this article are contained, with the most comprehensive collection of facts relating to the political history of the Church of Rome, in "Political Romanism," a book of 250 pages, published by the writer and obtainable from him at Washington, D. C. Price, 50 cents.

The Resurrected South and Her Types of Leadership

Farrar Newberry

THERE has been no absolutely impartial history written of the period of the late war between the sections, nor can there be until the generation which participated in and saw it shall have passed off the scene of activity, and the influence of its immediate presence shall be lost. This will take some years yet, perhaps decades. There have, to be sure, been good histories of the period, many of them; but none marked throughout with purely unbiased statements. And this, per force.

But of that period of development which the country as a whole has entered upon since the "imminent deadly breach" all writers are cognizant. Since the Civil War the North has changed but little. Quickly forgetting the struggle which meant so little to her, compared with its tremendous, life-and-death significance to the South, the North went on her way of industrial and material progress, unmarred and unmarked by the shock of arms. While the shattered fortunes of the rich planters were being collected by new hands; while the temporarily broken hopes of a section-loving people were in the death-shock of reconstruction, and the gloom of vanquished armies and pillaged homes hung like a terrible pall over the people of the South during the decade following Appomattox, the North, rich in materials, in whose ears rumbled no echoes of deafening gigantic machinery of war, went on her way rejoicing. Her soldiers returned bearing the insignia of victory to plenteous tables and glowing firesides, and quickly forgot the four-year episode. To be sure there were vacant places, thousands of them, around the hearths of Northern homes; and many a husbandless and fatherless inmate could but

"Sigh for the touch of a vanished hand,
And the sound of a voice that was still."

But there was no deadly rift in the civilization itself; no track of devastation through the country; no great destructive mark, the process of obliteration of which would consume decades. Hence her development, her new period of expansion and of growth, was speedily entered upon.

In the South this progress was of necessity comparatively slow. In this paper I am to discuss some phases of that development, and to characterize the new leadership of men and things that has come upon the stage in the South's gradual upbuilding; we shall give as far as is possible the innate being, the interior progressive motives, of that dominant element, that is moving the South onward and upward. To do this I shall make, of course, some comparisons of present-day conditions with those prevalent in the South before the Civil War. How far the old inheritances from the ante-bellum period have been interwoven with the fiber and texture of the peoples' being, and how far those ideas and ideals of the past have been and are influencing the Southern life of today, with the advantages and disadvantages of this influence,—these are material to the theme.

With such men as General Lee to lend the power of their few remaining years to the encouragement of the down-cast people to peaceful pursuits —men who even in that time of

strained relation and rabid passion and bitter hate, became the fearless advocates of the New South of forgotten animosity and buried prejudice, the South of determination and of hope—under the leadership of men of this type the people gathered inspiration to return to their work and adjust themselves as best they could to the new conditions, arisen with the new age.

The institution of slavery from 1789 to 1861 placed the South in a natural attitude of defiance toward the North. This was the consequence of circumstances; and the feeling of resentment at the critical darts and "shafts of malice" from the fierce abolitionists was justifiable because it was natural. And there is such a spirit today of veneration for the past, such a "worship of ancestors," as shows that the spirit of impartiality has developed slowly. The impression is still prevalent among some, for instance, that the aristocratic Cavalier blood predominated, and still does, in the make-up of the Southern civilization. Such people do not know, and it is the agreed mission of Southern leadership to teach them, that men of the type of Jefferson, Calhoun, Davis and others of the boasted so-called "rich-bloods," came from the English middle class, the bone and sinew of colonial growth, and the dominant element in the later civilization.

But the old arguments for States' Rights under the Constitution, and for the justification of secession, are seldom revived among the real thinking people of the section, and the sentiment connected with these arguments is losing power in the South. There never was an issue more dead than this; and the South recognizes it. As to whether the South had the better of the argument in the fierce contest on the Senate floor, scarcely anyone now troubles himself to consider, except, of course, in the analysis and dissection of the speeches incident to the study of history in the Southern schools. All thinkers know that it was impossible to decide so momentous a question by heated argument; that the only solution was the "armed tribunal;" and none gives thought to making the appeal again.

So that whatever still remains of the fondness for the "old inheritances" among the people, made sacred by the constant usage of the sires, and tried in the "intestine shock," when

> Mad disaster
> Followed fast and followed faster,

to the final closing-in at Appomattox; this we may say is but the transformed dormant influence that is making inevitably for the development of the Southern people, and limits but little, if at all, their breadth and clearness of vision of the new avenues of progress, and their realization of themselves as but a part of the great national life.

The Southern leaders do not disparage this veneration of the past, nor should the North, so long as it is kept within the proper bounds. The purity of the old South's civilization, the genial hospitality and cordiality, the lofty culture among her leaders, are the legacy not of the South merely, but of the nation. And it is the duty of the North cordially and frankly to recognize the ability of men like Lee and Jackson,—men who rise above the local sentiment into really national figures. And the North for the most part is doing this.

The true leadership in the New South of today, great as the misconception is in some parts of the North, is in no way characterized by men of the Thomas Dixon, Jr., type. He represents the spirit of rabid and caustic reaction. I remember when a student in Nashville, Tenn., seeing the "Clansman" played one afternoon. And I remember the impression of intense vitrolic hatred for the negro which it

placed temporarily in the breasts of those Southern boys, myself among them. This was when the "Clansman" first came to be played, then only in the cities and the larger towns. After the performance I remember the curses and villifications that I heard. I believe that a negro's life would not have been safe in that auditorium. Now Southern leadership realizes the intense wrong of this. It asks the question, What matters it now, that the Reconstruction period was fraught with the constant dread of the "black peril?" Probably Mr. Dixon's portrayal is really marked by fairness and a considerable degree of accuracy, especially as to some localities. But even if it were exact and accurate as to the South as a whole, what is to be gained by renewing these scenes? The spirit of Southern leadership of today no more sanctions the "Clansman" than it does such works as Chas. L. C. Miner's "Real Lincoln," the task of which is the portrayal, with comments, of the evil editorials of Northern inimical newspapers against the great leader. Rather does it find expression in the words of Grady at the New York banquet, when he spoke of the martyred President as the "first typical American." It looks with kindred disgust upon efforts to renew the heat of passion against the negro—usually to be seen in lynchings, and occasionally the outcry of some insignificant newspaper—and the bitter denunciation of the South and the old Southern cause, by Senator Heyburn, the objection from him and others to the placing of Lee's statue in the Hall of Fame, and the spirit which caused to be erased from the long bridge built when he was Secretary of War, the name of Jefferson Davis.

Likewise the real thinking people of the South take no stock in—rather do they discourage with all their might—the occasional suggestion of some blatant fire-eater that the Klan of the Ku Klux be reorganized for the further protection of the Southern white women. The original plan of the founders of this secret order no doubt provided for the best expedient in that troublous period just following the War. The motive was high, and the results in most cases satisfactory. But the South knows that its reinception would mean the sanctioning of mob law, which in most places she is so intent upon prohibiting.

So then the dominant effort in the South is stringently opposed to these things. She is becoming too engrossed in her progress along all lines to be worried about the old matters, or take much thought of them. "Forgetting those things," then, are words fittingly applied to the new era of expansive growth.

What, now, is this growth? What the spirit of the new civilization? What its dominant note? Who its leaders?

The South has entered upon a period of engrossing financial, industrial and agricultural development. At the opening of the War vast estates were owned by wealthy slave-holders. These men were the recognized leaders of the section. A spirit of easy social prestige and freely assumed authority made them the real rulers of the South before the War. These gentlemen in the slave-holding States were for the most part well acquainted with each other. While there was as pure a representative system of Democratic government as there could have been under the slavery regime, yet these were really the men in power. The post-bellum and post-reconstruction period marks the development of the under man, the small farmer, the "poor white," if you please. The old estates were split to pieces; the great class of poor non-slaveholding whites, hitherto shut out of everything except a bare living for the most part, entered into free competition with the freed negro,

and greatly aided by the natural vast superiority of the Anglo-Saxon over the African, soon began to go upward in the scale. Today the term "poor white" is a misnomer. It is seldom heard. The freeing of the slaves was their salvation. To be sure, there are poor white farmers in the South, but the vast body of that class has developed into the backbone of the Southern Democracy of today. So the "submerged tenth," really vastly more than one-tenth in this case, has been elevated into a position of power and prosperity.

The scientific, progressive farmer of the South, who takes a pride in his success at the county and State fairs, the healthy rivalry of neighbors and fellow-citizens, and in the election of the most capable men of his class to office, having forgotten for the most part the old prejudices—this is a type of the Southern leader of today. From the huts of previous poverty and squalor these men have moved into spacious and sanitary farm-houses. Even through the most poverty-stricken sections of the South their houses are for the most part painted or white-washed, and a general air of prosperity and contentment reigns. The increase in the values of farm lands in the South during the decade of 1900 to 1910 was, so far as is reported, 51.6 per cent., and in the value of the twelve leading crops 92.4 per cent. These figures compare favorably with those of other sections.

The dominant spirit of the agricultural South is hailing the immigrant—of the right sort. The leadership in this has taken the stand that it is better to have the blood pure and the civilization uncorrupted than to have the filled coffer and the bursting garner. Nevertheless, the fact remains that the thirty-five million (approximately) people of the South, of which number about eight-ninths are in the rural districts, are not enough to cultivate the land with sufficient intensity. The people here are not only practically all Americans, but are Southern born as well. There are only about one-half million Northerners in the South, and these have gone mostly to the cities, where they have assumed the roles of capitalists, bosses or teachers. In the North there are perhaps eleven or twelve million foreign-born people, while there are only about three hundred and three thousand in the South.

It is not within the bounds of this paper to give the reasons why they have not come to the South in greater numbers. But the South is bidding for them, and the future South will have them, all too many perhaps. Foreign colonies like the German colonies in Texas, the Italian communities in the lower parts of the Mississippi valley, and those living on plantations like "Sunny Side," established in 1898 by Austin Corbin in southeast Arkansas, where there are now about one hundred and fifty families, are not only industrially profitable to the South, but they are making good citizens besides, and in this way are an addition to the civilization.

So much for the developing leadership in the great eight-ninths of the South. These eight-ninths are not altogether led by the representatives of their own class. Far from it. The principal leading, in fact, is being done from the cities. Small as these population centers are in the South, compared with those of the North, nevertheless it is from here, and especially from the capitals of the States, that rule in politics and industry emanates. The South has not been without its share in the recent mighty influx of country boys to the cities. There the law and politics of the States are centering.

Of course the small number of foreigners who are teaching in the schools and colleges, while wielding an

important influence, are not numerous enough for more than bare mention.

In some of these States powerful and corrupt political machines have been built up; but public sentiment is crystallizing in telling opposition to these. Witness the recent election in Mississippi. Whatever may be said in criticism of Mr. Vardaman, the significant fact remains that he has appeared against the machine, the bribery, the fraud, formerly so powerful in his commonwealth, directly to the people. While Mr. Vardaman should not necessarily be taken as a type of the leadership of the South—though many of the accounts of his "fire-eating" proclivities are no doubt imaginary and exaggerated—yet his method of appealing directly to his constituents, the people of his State, over the heads of the bribe-ridden bosses, is commendable, and may be accepted as progressive, and prophetic of further cleansing among the "higher clique" of Southern politicians hitherto usurping power.

The leadership, too, comprises the modern "captain of industry" of the South. This captain has, of course, no time to think of "old traditions," no time to dwell on prejudice. He is the type that is purely business. He is all-absorbed in this. He is the son or grand-son of an ex-Confederate soldier. As a boy he heard from the fireside of his paternal home tales of how his father slew the Yankees. Perhaps a hatred of the North was instilled in him. Perhaps, like Hannibal, he was taken to some altar and made to vow eternal enmity to that section, by the hand of some individual in whose enormous soldiery his father perished. But he has no time to think of these things now. If he ever does think of them at all, they do not amount to controlling predominant life impulses. In the great whirl of business in whose realm he reigns, there is no place for such. In his sphere he is a Southern leader of the new type.

Along the with manufacturer may be classed the corporate attorney of the modern South, the big insurance man, the promoter of miscellaneous projects, the big banker, the upper engineer, and others.

It has been claimed that about the only way in which these men lead is socially. But this is untrue. There is very little class distinction, socially, in the South today; perhaps less than in the North. In speaking of the social phase of course the negro is not to be considered, just as he is not thought of when speaking of the same topic as applied to the North or any other section. Then, too, the statement must be confined chiefly to the people of the country and the small town. In the city, to be sure, the wealth line in a way bars the poorer classes, just as it does in the North; no more. But generally speaking, there is practically no social difference between the family whose income is a thousand dollars a year, and the one whose income is fifteen to thirty thousand. And there are comparatively few of the latter class.

The pulpit, the bar and the press are exerting a powerful stimulus to the new leadership of the uplifted South. To be sure some of our cross-roads editors, sometimes also influential men in their limited communities, are of the blatant, flaming, dangerous sort, either because, as is rarely the case, they happen to be old men who were Confederate soldiers; or because, as is more commonly true, they are of the sort which naturally likes to start a commotion about anything, and, generally in localities where there has grown up through force of circumstances a special hatred toward the negro, they give vent to their natural propensity to "shake the red rag" of exaggerated tradition. But on the whole the press of the South is conservative. So is the

pulpit. The average Southern preacher never appropriates his pulpit to the use of proclaiming the glory of the Old South in a way that would indicate an effort to revive old hatred or even animosity. And the bar of the South is perhaps even less inclined to do so.

I have reserved for this latter place a brief discussion of another phase of leadership—and that by far the most important. I refer to the recent agitation for better educational facilities in the South. Submerged in the dense thraldom of ignorance that followed in the wake of war, the South was slower in getting a new start in this than perhaps any other line of development. The new educational system was to be necessarily radically different from that prevailing in the ante-bellum period. The youth of that time were trained largely in the individual home. One of the distinguishing marks of the home of the rich slave-owner and planter was his magnificent library, on the shelves of which his sons might grow acquainted with the world's "illuminati." These men were usually able to send their sons to England to be further educated in the liberal arts and sciences. The common people of the South had to do the best they could; and this was exceeding little. There were no great universities, except some old institutions of the William and Mary type—good to be sure, but few in number, and usually with small equipment and resources. There was only a poor system of public schools. Today there is a high school in every considerable town, in some of the States fostered by the aid of the State, an admirable system of public schools, agricultural high schools, training schools owned by individuals, but usually thorough and progressive, denominational small colleges, and the endowed and State universities.

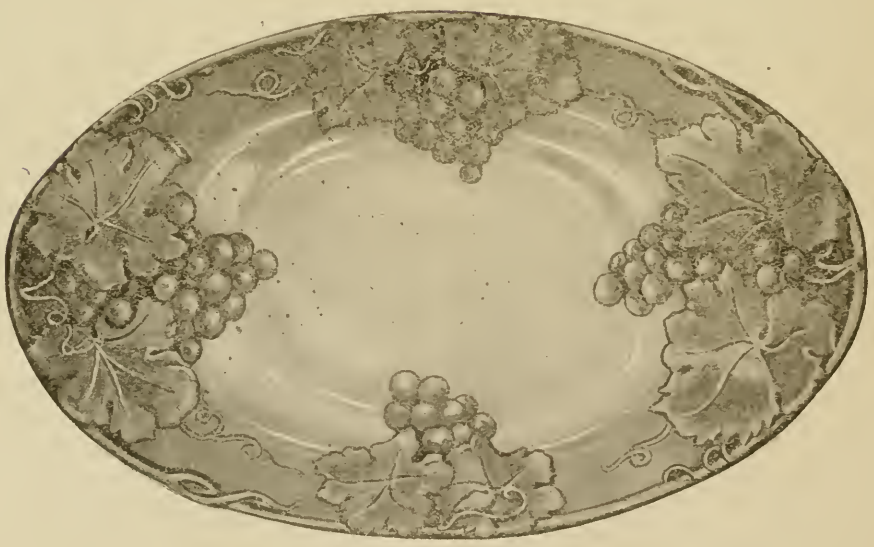
The dense gloom of ignorance is being dispelled, yet the South is behind other sections, and vast strides are to be made. It is mainly through the education of the masses that we must expect the future real development in all sections of our country alike. This is especially true of the South. It is to the great teaching force of the South that we must look for the real leadership, and the right solution of all the problems — governmental, industrial, commercial—that about us throng. The real leadership is directing the mind of the Southern youth away from the past into present effort as a fit foundation for the still greater South of the future.

The college and university leader recognizes that the prime purpose of the institution in which he works is not scholarship merely, but the development of the intellectual and spiritual life. His school life is a "process of preparation, not of information," to use some of the words of a writer. The idea is to teach the Southern youth to contribute light and not heat to a discussion. The teachers must come out of the class-room into the real room of the life of the students, to be the leader he should be. Instruction and life, then, are to make the future leadership of the South—teachers who live and move and think and feel, who reveal to the student his kinship to divinity, and whose tender love draws and binds him to the Infinite. It is the school leadership that aims to produce as its graduates, men who "know a little of everything, and one thing well."

The body of teachers in the South are perhaps freest of all from the old narrowness, and it is to this class most of all that we are to look for the "saving grace" of the completion of the transformation of the masses whom they are training in their youth to take always the higher ground of impartiality and scientific historical research. Of this, witness as evidence the usage of the texts of Northern writers on United States history in the large

majority of Southern schools, notwithstanding there are text-books, and good ones, by Southern authors; and a spirit of appreciation of, and anxiety to participate in, the general uplift of the South along all lines. Some of the Southern States have gone so far as to pass compulsory education laws, and to forbid the labor of children between certain ages. The further aid from the State through its legislature is perhaps the greatest need of the South today. In so many instances the legislatures are composed of men who are in a measure opposed to high taxation for the aid of schools, and the South is finding difficulty in getting the most satisfactory results for this reason. But the improvement is already wonderful; and a new day for education has even now dawned in the South.

These are some of the phases of the extraordinarily rapidly upbuilding of the South, a partial characterization of some types of her leadership, the internal being of her dominant note. She has many difficulties of her own, without the carping criticism of mistaken opinion. She has some problems which she can perhaps best solve alone. What does she ask of the North? That the North deal with her in frankness and sincerity and patience, in the faraway discussion of her problems; more of the inkindling spirit of Yankee ingenuity; more capital from Northern coffers, with which to till her fields, drain her swamp lands, dig her mines, and develop her God-given resources of every kind; less criticism and more of the intimate, friend-making contact, that learning thus "to know each other better, we may love each other more."



The Secret Instructions of the Jesuits

Chapter VI.

Advertisement to the Reader.
(By the London Publisher, 1723.)

The following masterpiece of religious policy was published many years since, in Latin, French, and Dutch. Mr. John Schipper, a bookseller at Amsterdam, bought one of them at Antwerp, among other books, and afterwards reprinted it. The Jesuits, being informed that he had purchased this book, demanded it back from him; but he had then sent it to Holland. One of the society who lived at Amsterdam, hearing it said soon after to a Catholic bookseller, by name Van Eyk, that Schipper was printing a book which concerned the Jesuits, replied that if it was only the Rules of the Society, he should not be under any concern, but desired he would inform himself what it was. Being told by the bookseller that it was the **Secret Instructions of the Society**, the good father, shrugging up his shoulders and knitting his brow, said that he saw no remedy but denying that this piece came from the society. The reverened fathers, however, thought it more advisable to purchase the whole edition, which they soon after did, some few copies excepted. From one of these it was afterwards reprinted, with this account prefixed, which is there said to be taken from two Roman Catholics, men of credit.

I. For the managing of this affair let such members only be chosen as are advanced in age, of a lively complexion, and agreeable conversation. Let these frequently visit such widows, and the minute they begin to show any affection toward our order, then is the time to lay before them the good works and merits of the society. If they seem kindly to give ear to this, and begin to visit our churches, we must by all means take care to provide them with confessors, by whom they may be well admonished, especially to constant perseverance in their state of widowhood; and this by enumerating and praising the advantages and felicity of a single life; and let them pawn their faiths, and themselves too, as a security that a firm continuance in such a pious resolution will infallibly purchase an eternal merit and prove a most effectual means of escaping the otherwise certain pains of purgatory.

II. And let the same confessors persuade them to engage in beautifying some chapel or oratory in their own houses, as a proper place for their daily meditations and devotions. By this means they will be more easily disengaged from the conversation and address of importunate suitors, and although they have a chaplain of their own, yet never let the confessors desist from celebrating mass, nor on all occasions giving them proper exhortations, and to be sure if possible to keep the chaplains under.

III. Matters which relate to the management of the house must be changed insensibly and with the greatest prudence, regard being had to person, place, affection, and devotion.

IV. Care must be taken to remove such servants particularly as do not keep a good understanding with the society, but let this be done by little and little; and when we have managed to work them out let such be commended as already are, or willingly would become, our creatures. Thus shall we dive into every secret and have a finger in every affair transacted in the family.

V. The confessor must manage his matters so that the widow must have such faith in him as not to do the least thing without his advice, and his only, which he may occasionally insinuate to be the only basis of her spiritual edification.

VI. She must be advised to the frequent use and celebration of the sacraments, but especially that of penance, because in that she freely makes a discovery of her most secret thoughts and every temptation. In the next place, let her frequently communicate and apply for instructions to her confessor, to the performance of which she must be invited by promises of some prayers adapted to her particular occasions, and lastly, let her every day rehearse

the litany and strictly examine her conscience.

VII. It will be also a great help to the obtaining a perfect knowledge of all her inclinations, to prevail with her to repeat a general confession, although she has formerly made it to another.

VIII. Discourses must be made to her concerning the advantages of the state of widowhood, the inconveniences of wedlock, especially when it is repeated, and the dangers to which mankind expose themselves by it, but above all such as more particularly affect her.

IX. It will be proper every now and then cunningly to propose to her some match, but such a one, be sure, as you know she has an aversion to; and if it be thought that she has a kindness for anyone, let his vices and failings be represented to her in a proper light, that she may abhor the thoughts of altering her condition with any person whatsoever.

X. When, therefore, it is manifest that she is well disposed to continue a widow, it will then be time to recommend her a spiritual life, but not a recluse one, the inconveniences of which must be magnified to her, but such a one as Paula's or Eustochius's, etc., and let the confessor, having as soon as possible prevailed with her to make a vow of chastity, for two or three years at least, take due care to oppose all tendencies to a second marriage; and then all conversation with men and diversions even with her near relations and kinsfolk must be forbid her, under a pretense of entering into a stricter union with God. As for the ecclesiastics who either visit the widow or receive visits from her, if they all can't be worked out, yet let none be admitted but what are either recommended by some of our society or are dependents upon them.

XI. When we have thus far gained our point the widow must be by little and little excited to the performance of good works, especially those of charity, which, however, she must by no means be suffered to do without the direction of her spiritual father, since it is of the last importance to her soul that her talents be laid out with a prospect of obtaining spiritual interest, and since charity ill-applied often proves the cause and incitement to sins, which effaces the merit and reward that might otherwise attend it.

Chapter VII.

I. They are perpetually to be pressed to a perseverance in their devotion and good works, in such manner that no week pass in which they do not, of their own accord, lay somewhat apart out of their abundance, for the honor of Christ, the blessed Virgin, or their patron saint; and let them dispose of it in relief of the poor, or in beautifying of churches, till they are entirely stripped of their superfluous stores and unnecessary riches.

II. But if, besides their general acts of beneficence, they show a particular liberality to us, and continue in a course of such laudable works, let them be made partakers of all the merits of the society and favored with a special indulgence from the provincial, or even from the general, if their quality be such as may in some measure demand it.

III. If they have made a vow of chastity, let them, according to our custom, renew it twice a year; and let the day whereon this is done, be set apart for innocent recreations with the members of society.

IV. Let them be frequently visited, and entertained in an agreeable manner, with spiritual stories; and also diverted with pleasant discourses, according to their particular humors and inclinations.

V. They must not be treated with too much severity in confession, lest we make them morose and ill-tempered, unless their favor be so far engaged by

others that there is danger of not regaining it; and in this case, great discretion is to be used in forming a judgment of the natural inconstancy of women.

VI. Good management must be used to prevent their visiting the churches of others, or feeing their seats, but especially those of religious orders; for which purpose let them hear it often repeated, that all the indulgences of other orders are with greater extent contained in ours.

VII. If they propose to put on a weed, give them the liberty of such a becoming dress as has in it an air both religious and fashionable: that they may not think they are altogether to be governed by their spiritual guide. Lastly, if there be no suspicion of their inconstancy, but they are, on the contrary, faithful and liberal to our society, allow them in moderation, and without offense, whatever pleasures they have an inclination to.

VIII. Let women that are young, and descended from rich and noble parents, be placed with those widows, that they may, by degrees, become subject to our directions, and accustomed to our method of living. As a governess to these, let some woman be chosen and appointed by the family confessor; let these submit to all the censures, and other customs of the society; but such as will not conform themselves, immediately dismiss to their parents, or those who put them to us, and let them be represented as untractably stubborn, and of a perverse disposition.

IX. Nor is less care to be taken of their health and recreations than of their salvation; wherefore if ever they complain of any indisposition, immediately all fasting, canvas, discipline, and other corporal penance must be forbidden; nor let them be permitted to stir abroad even to church, but be tended at home with privacy and care. If they secretly steal into the garden, or college, seem as if you knew it not, and allow them the liberty of conversation and private diversions with those whose company is most agreeable to them.

X. That the widow may dispose of what she has in favor of the society, set as a pattern to her, the perfect state of holy men, who having renounced the world, and forsaken their parents, and all that they had, with great resignation and cheerfulness of mind devoted themselves to the service of God. For the better effecting of this, let what is contained in the constitution and statutes of the society relating to this kind of renunciation, and forsaking of all things, be explained to them, and let several instances of widows be brought, who thus in a short time became saints, in hopes of being canonized, if they continued such to the end. And let them be apprized that our society will not fail to use their interest at the court of Rome for the obtaining such a favor.

XI. Let this be deeply imprinted on their minds, that, if they desire to enjoy perfect peace of conscience they must as well in matters temporal as spiritual, without the least murmuring, or inward reluctance, entirely follow the direction of their confessor, as one particularly allotted them by divine providence.

XII. They must be also instructed upon every occasion that their bestowing of alms to ecclesiastics, and even to the religious of an approved and exemplary life, without the knowledge and approbation of their confessor, is not equally meritorious in the sight of God.

XIII. Let the confessors take diligent care to prevent such widows as are their penitents from visiting ecclesiastics of other orders, or entering into familiarity with them, under any pretense whatsoever; for which end let them, at proper opportunities, cry up the society as infinitely superior to all

other orders; of the greatest service in the church of God, and of greater authority with the Pope, and all princes; and that 'tis the most perfect in itself, in that it discards all persons offensive or unqualified from its community, and therefore is purified from that scum and dregs with which the monks are infected, who, generally speaking, are a set of men unlearned, stupid, and slothful, negligent of their duty, and slaves to their bellies.

XIV. Let the confessors propose to them, and endeavor to persuade them to pay small pensions and contributions towards the yearly support of colleges and professed houses, but especially of the professed house at Rome; nor let them forget the ornaments of churches, wax-tapers, wine, etc., things necessary in the celebration of the sacrifice of the mass.

XV. If any widow does not in her lifetime make over her whole estate to the society; whenever opportunity offers, but especially when she is seized with sickness, or in danger of life, let some take care to represent to her the poverty of the greatest number of our colleges, whereof many just erected have hardly as yet any foundation; engage her, by a winning behavior and inducing arguments, to such a liberality, as (you must persuade her) will lay a certain foundation for her eternal happines.

XVI. The same art must be used with princes and their benefactors; for they must be wrought up to a belief that these are the only acts which will perpetuate their memories in this world, and secure them eternal glory in the next. But should any persons out of ill-will pretend to trump up the example of our Savior, who had not whereon to lay his head, and from thence urge that the society of Jesus ought to distinguish themselves by their poverty; in answer to such insinuations as these we must seriously inculcate on the minds of all that the state of the church, being altered from what it was, and now changed into a monarchy, it cannot maintain its ground against mighty enemies, unless supported by great authority and power, and that 'tis that little stone which was foretold by the prophet should be hewn out of the rock, and afterwards rise into a vast mountain.

XVII. Those who are inclined to acts of charity, and the adorning of temples, should be frequently told that the height of perfection consists in withdrawing their affections from earthly things, thereby making Christ and his followers possessors of them.

XVIII. But since our expectations must necessarily be less from widows that educate their children for the business world; we shall now proceed to lay down methods proper for preventing this inconvenience.

Chapter VIII.

I. As it will behoove the widows to act with resolution, so must we proceed with the gentleness upon this occasion. Let the mothers be instructed to use their children harshly, even from their cradles, by plying them with reproofs and frequent chastisements, etc. And when their daughters are near grown up to discretion let them then especially be denied the common dress and ornaments of their sex; at all times offering up prayers to God that He would inspire them with a desire of entering into a religious order, and promising them very plentiful portions, on condition they would become nuns; let them lay before them the many inconveniences attending everyone in a married state, and those in particular which they themselves have found by woful experience; often lamenting the great misfortune of their younger years in not having preferred a single life. And lastly, let them persist to use them in this manner, that their daughters may think of a religious state, being

tired by leading such a life with their mothers.

II. Let our members converse familiarly with their sons, and if they seem fit for our turn, introduce them occasionally into the college, and let everything be shown with the best face, to invite them to enter themselves of the order; as the gardens, vineyards, country-seats, and vills, where those of our society pass an agreeable life; let them be informed of our travels into several parts of the world, of our familiarity with princes, and whatever else may be agreeable to youth; let them see the outward neatness of our refectories and chambers, the agreeable intercourse we have one with another, the easiness of our rules, which yet has the promise of the glory of God; and lastly, the preeminence of our order above all others, not forgetting, amidst our discourses of piety, to entertain them also with pleasant and diverting stories.

III. Let us now and then (as if by divine inspiration) exhort them to religion in general; and then artfully insinuate the perfection and conveniencies of our institution above others; and take care to set in a true light, both in public exhortations and private discourses, how heinous a crime it is to resist the immediate call of God; and lastly, let them be soothed to the performance of spiritual exercises, to determine them in the choice of such a state of life.

IV. We must also take care to provide for these youths tutors that are firmly attached to our interests, who must keep a strict eye over them, and continually exhort them to such a course of life; but should they seem reluctant abridge them of some of their former liberties, that by such restraint they may become conformable. Let their mothers set forth the difficulties which the family labor under; and if, after all, they cannot be brought of their own accord to desire admission into the order, under the notion of keeping them closer to their studies, and from their mothers let them receive little countenance, but let our members make use of the most alluring behavior, that their affections may be brought over to us.

Chapter IX.

I. Never admit any person, if it can well be prevented, to his last degree so long as he shall have an expectation of any estate falling to him, unless he has a brother in the society who is younger than himself, or some other important reasons require it; but above all things and in every action increase the of the society must be regarded, for ends known to the superiors, who in this point no doubt agree that for the greater displaying of God's glory the church should be restored to its ancient splendor, by the perfect harmony of all its clergy. Wherefore let it frequently in every place be published that the society consists partly of professors so very poor that, excepting the daily alms of the faithful, they are entirely destitute of the common necessaries of life, and partly of others poor, indeed, but possessed of some little matters by help whereof they subsist, being neither for their studies nor the duties they perform an incumbrance to the people, as other mendicants are. Therefore let confessors of princes and noblemen, widows, and others (from whom our expectations may reasonably be large) with great seriousness inculcate this notion, that while we administer to them in spiritual things they at least should in return contribute to us of their earthly and temporal, and let no opportunity be slipped of receiving from them whatever is offered; and if anything be promised and the performance delayed take care to remind them thereof with prudence and in such manner as to best conceal our love of riches. But should any confessors, either of noblemen or others, seem the

least negligent to put in practice these rules, let him at a proper opportunity be removed, and put another more fit in his room; and should it be necessary for the greater satisfaction of the penitents, let him be sent to one of the most distant colleges, saying that a person of his ability would be there of much greater service to the society. For we have lately been informed that several young widows, being snatched away by sudden death, did not bequeath to us their valuable effects, through the negligence of some members who did not take care to accept of them in due time, for in getting these things regard is not to be had to the time, but the good inclination of the penitent.

II. Let various wiles be used to draw prelates, canons, pastors, and other rich ecclesiastics to the exercise of spiritual acts, that through their affection for holy things we may gradually gain them to the society, and by that means promise ourselves to be in some measure partakers of their liberality.

III. Confessors must remember to sift out of their penitents at proper opportunities what family, relations, parents, friends, and effects they have; then learn their reversion, state, intention, and resolution, which they must endeavor to mold in favor of the society, if it be not so already. If at first trial we have prospect of advantage (it being improper to pry into all things at once) let the same confessor, under pretense of better clearing their conscience or doing some soul-saving penance, strictly enjoin them to make weekly confessions, and gravely and with a seeming honest intention invite them to it, that he may have the better opportunity to propose the question at several times which he could not so conveniently offer at once. The matter succeeding according to his wish, if it be a female penitent let all ways be tried to induce her to persist in frequent confessions and constant attendance on the services of the church; if a male, to frequent the company of the members of our society, and to endeavor to enter into a familiarity with them.

IV. What has been said in relation to widows must be made use of towards merchants, rich citizens, and married people who are childless, whose entire estates the society may often acquire provided these rules be prudently put in practice; but chiefly they must be observed with respect to rich female devotees, who often converse with our members, upon whose account the common people can but grumble at most, unless they happen to be descended from very noble families.

V. Let the rectors of colleges endeavor to procure thorough information of the houses, gardens, farms, vineyards, villages, and other effects, belonging to the prime nobility, merchants, and citizens, and, if possible, of the taxes and rents with which they are encumbered, but this may be done with caution, and most effectually at confessions, in familiar conversation, and private discourses. Whenever a confessor has got a rich penitent let him immediately inform the rector, and try all ways of making himself agreeable.

VI. But the whole success of our affairs turns chiefly on this point, viz., that all our members, by studying a compliance with everyone's humor, work themselves into the good graces of their penitents and others they converse with; to which end, where places are inhabited by the rich and noble, there let the provincials take care to send a considerable number, and that they may perform this with more prudence and success, let the rectors not omit giving them instructions, as occasion requires, what a plentiful harvest is like to crown their endeavors.

VII. Let inquiry be made whether by taking their children into the order, their contracts and possessions may fall to the society, and if so, whether, should they enter into an agreement

with us, any part of their effects could be made over to the college in such a manner that it may after a limited time revert unto us; and for the better success in this affair, let the necessities of the society and the load of debts they labor under be particularly represented to the nobility and those that are rich.

VIII. If it happen that the widows and rich married people who are our friends have daughters only, let these be persuaded by our members to make choice of a religious life, that, a small fortune being left to them, the society may by degrees get the rest into their possession; and if they have sons who are fit for our turn let them be allured to us, and the others be enticed, by the promise of small rewards, to enter themselves of different orders. But should there be an only son let no means be omitted for the bringing him over to the society and freeing him from all fear of his parents. Let him be persuaded it is a call from above and shown how acceptable a sacrifice it would be to God, should he desert his parents without their knowledge or consent; if this be effected let him enter his novitiate in a remote college, having first given information to the general. But if they happen to have both sons and daughters, let the daughters be first disposed of in a nunnery, and afterwards let the sons be drawn into the society when they are got into possession of their sisters' effects.

IX. Let superiors earnestly, but with mildness, advise the confessors of such widows and married people to apply themselves industriously to the service of the society, according to the instructions before laid down; but if they will not act conformable thereto, let others be substituted in their places and they removed a good way off, to prevent them from keeping up the least correspondence with any of the family.

X. Let the widows or other devotees who seem with fervency to aspire at spiritual perfection be brought to give up all they have to the society, and be contented to live upon such allowance as we from time to time shall think they have occasion for, that, by easing their minds of the cares and anxieties of wordly affairs, they may be more at liberty for the service of God.

XI. The better to convince the world of the society's poverty, let the superiors borrow money on bond of some rich persons who are our friends, and when it is due defer the payment thereof. Afterwards let the person who lent the money (especially in time of dangerous sickness) be constantly visited and by all methods wrought upon to deliver up the bond. By this means we shall not be mentioned in the deceased's will and yet gain handsomely without incurring the ill-will of their heirs.

XII. It will also be proper to borrow money of some at a yearly interest and dispose of it to others at a higher rate, that the income on one hand may more than answer the outgo on the other. For in the meantime it may happen that our friends to whom we are indebted, compassionating the necessities of the society, when they find us engaged in erecting of colleges or building of churches, may by will or donation in their lifetimes forgive us the interest, and may be the principal.

XIII. The society may also advantageously traffic under the borrowed names of some rich merchants, our friends, but never without a prospect of certain and abundant gain; and this may be done even to the Indies, which hitherto, by the bountiful favor of God, have furnished us not only with souls, but also plenteously supplied our coffers with wealth.

XIV. In whatever places our members reside let them never omit to provide a physician who is firm to the interests of the society. Him let them recommend to the sick, and prefer before all others, that he, in return, by

extolling our society above all other religious orders, may occasion us to be called to all persons of distinction when afflicted with sickness, but chiefly to such as are past hope of recovery.

XV. Let the confessors be constant in visiting the sick, but especially such as are thought to be in danger; and that the ecclesiastics and members of other orders may be discarded with a good pretense, let the superiors take care that when the confessor is obliged to withdraw others may immediately succeed, and keep up the sick person in his good resolutions. At this time it may be advisable to move him by apprehensions of hell, etc., or at least of purgatory, and tell him that as fire is quenched by water so sin is extinguished by acts of charity, and that alms can never be better bestowed than for the nourishment and support of such who by their calling profess a desire to promote the salvation of their neighbor. Thus will the sick become partakers of our merit, and by it atone for the sins they have committed, for charity covers a multitude of sins. This virtue may be also represented to them as that wedding garment without which no one is admitted to the heavenly feast. Next let some passages be quoted out of the sacred writ and holy fathers which (regard being had to the sick person's capacity) shall be judged most proper for persuading him to a compliance.

XVI. Lastly, let the women who complain of the vices or ill-humor of their husbands be instructed secretly to withdraw a sum of money, that by making an offering thereof to God they may expiate the crimes of their sinful helpmates and secure a pardon for them.

Commodore John Barry to Have a Monument, Founded on False Claim

THE Congress of the United States has appropriated $35,000 to erect a monument to Commodore John Barry. It is claimed for him that he was the "Father of the American Navy, the first to fly its flag upon the high seas and the first to whom an enemy struck his colors."

Neither of these claims is well founded. Each of them is untenable.

In the Report of the American Historical Association for 1895, there is a highly eulogistic sketch of Commodore Barry, the author being Martin I. J. Griffin.

He refers to the fact that in the earlier editions of Cooper's History of the American Navy, Commodore Barry was named as the first to display, at sea, the old flag of thirteen stripes.

In 1853 Cooper himself, in examining Barry's papers discovered that the Commodore had not sailed until after the Commander-in-Chief, Ezekiel Hopkins, had done so, on Feb. 17, 1776.

Barry himsef did not put to sea before April.

Therefore it was Hopkins, of Rhode Island, who should have been named as the first to fly the old Continental flag upon the ocean.

He captured several of the forts on the Bahamas, and two British ships off Block Island. Later, he was dismissed from the service because of his failure to meet certain charges brought against him—inactivity being one of them.

Mr. Griffin quotes from a letter written, in 1813, by John Adams to Elbridge Gerry:

"Philadelphia is now boasting that Paul Jones has asserted in his journal that his hand hoisted the first American flag, and Captain Barry has asserted that the first British flag was struck to him.

Now, I assert that the first American flag was hoisted by Capt. John Manley, and the first British flag was struck to him."

Adams wrote to John Langdon for his testimony on the subject, and Langdon replied that "*the pretensions of Jones and Barry are both unfounded.*"

Under orders of General Washington, Captain Manley, hoisted *the pine-tree flag* over the *Lee* and captured the British vessels *Nancy*, *Jenny* and *Hannah*. This was in November and December, 1775.

In December, 1775, John Paul Jones hoisted the *rattle-snake flag*, with its motto, "Don't tread on me."

There was no American flag until Jan. 1, 1776, when General Washington raised the old Continental flag. This was superseded by our present flag in June, 1777.

Therefore, no question *can* arise as to who first flew the Stars and Stripes. We had several armies in the field, and several squadrons at sea, all of which simultaneously replaced the old colors with the new.

But under the flag which George Washington unfurled at Cambridge, it was the Protestant, Hopkins, and *not* the Catholic, Barry who was first to enter "the ocean lists."

It was the heroic John Manley, another Protestant, who first captured the enemy's vessels, under an American flag.

It was another Protestant, John Paul Jones, who was the next in order as the captor of British ships.

Commodore Barry comes third.

It is an outrage upon historical integrity and upon American patriotism that the powerful Roman Catholic organizations of the present day should pull down the two Protestant heroes and set up a Romanist in their place.

It is a shame that a Protestant Congress should become a party to such a crime.

The Principles of Populism Are Triumphant Throughout the Land

OFFICIAL announcement is made from Washington, that on January first, 1913, a Parcels Post system will be established throughout the United States.

Thus, all of the original Populist demands with one exception, has either been adopted by the Federal Government or endorsed by both the great political parties.

The one exception is the money plank which demanded that the Government resume its sovereign power to create money—a function of government which Mr. Lincoln most unwisely surrendered to the National Bankers during the Civil War.

Even that plan of our old platform has been adopted by ex-President Roosevelt's new party, and it will undoubtedly draw to his support tens of thousands of old Greenbackers, Populists and Free Silverites.

When we read the Declaration of Principles which the Farmers' Alliance put forth at Ocala, Florida, in 1890, and then consider how mightily those principles have wrought upon the State and Federal governments, we cannot withhold from them a tribute of the highest character; they were patriots, they were reformers, they were statesmen—but they were twenty years ahead of their time, and they had to pay the penalty for it.

I rejoice that so many of those who went through the storm of proscription and persecution, have lived to see their principles dominate the political world of America.

As a comrade in every one of those hard fights, I rejoice with them; I am proud to have been the leader of those faithful soldiers of the good cause, for nearly a quarter of a century. They, at least, will believe me when I say that there never was a moment when I doubted the final triumph of those principles.

What saddens me is, that so many of the civic soldiers who fought those battles with us, died while the clouds hung low, and the wind was in the East.

Without further preface I will lay before you, those successive platforms on which we made our fights.

The Ocala Platform of the Farmers' Alliance.—We demand the abolition of National Banks.

We demand that the Government shall establish Sub-Treasuries or Depositories in the several States, which shall loan money direct to the people at a low rate of interest not to exceed two per cent. per annum, on non-perishable farm products, and also upon real estate, with proper limitations upon the quantity of land and amount of money.

We demand that the amount of the circulating medium be speedily increased to not less than $50 per capita.

We demand that Congress shall pass

such laws as will effectually prevent the dealing in futures of all agricultural and mechanical productions; providing a stringent system of procedure in trials that will secure the prompt conviction, and imposing such penalties as shall secure the most perfect compliance with the law.

We condemn the Silver Bill recently passed by Congress, and demand in lieu thereof the free and unlimited coinage of Silver.

We demand the passage of laws prohibiting alien ownership of land, and that Congress take prompt action to devise some plan to obtain all lands now owned by aliens and foreign syndicates; and that all lands now held by Railroads and other Corporations in excess of such as is actually used and needed by them be reclaimed by the Government, and held for actual settlers only.

Believing in the doctrine of equal rights to all and special privileges to none, we demand—

a. That our National Legislation shall be so framed in the future as not to build up one industry at the expense of another.

b. We further demand a removal of the existing heavy Tariff Tax from the necessities of life, that the poor of our land must have.

c. We further demand a just and equitable system of graduated tax on Incomes.

d. We believe that the money of the country should be kept as much as possible in the hands of the people, and hence we demand that all National and State revenue shall be limited to the necessary expenses of the Government economically and honestly administered.

We demand the most rigid, honest and just State and National Government control and supervision of the means of public communication and transportation, and if this control and supervision does not remove the abuses now existing, we demand the Government ownership of such means of communication and transportation.

We demand that the Congress of the United States submit an amendment to the Constitution providing for the election of United States Senators by direct vote of the people of each State.

Platform of the People's Party of the United States of America, Adopted at Cincinnati, O., May 20, 1892.—1. That in view of the great social, industrial and economical revolution now dawning upon the civilized world, and the new and living issues confronting the American people, we believe that the time has arrived for a crystallization of the political reform forces of our country and the formation of what should be known as the People's Party of the United States of America.

2. That we most heartily endorse the demands of the platforms as adopted at St. Louis, Mo., in 1889, Ocala, Fla., in 1890, and Omaha, Neb., in 1891, by the industrial organizations there represented, summarized as follows:

a. The right to make and issue money is a sovereign power, to be maintained by the people for the common benefit, hence we demand the abolition of National Banks, as Banks of issue, and as a substitute for Natonal Bank Notes we demand that the Legal Tender Treasury Notes be issued in sufficient volume to transact the business of the country on a cash basis, without damage or special advantage to any class or calling, such notes to be Legal Tender in payment of all debts, public and private, and such notes, when demanded by the people, shall be loaned to them at not more than two per cent. per annum upon non-perishable products as indicated in the Sub-Treasury plan, and also upon real estate, with proper limitation upon the quantity of land and amount of money.

b. We demand the free and unlimited coinage of Silver.

c. We demand the passage of laws prohibiting alien ownership of land, and that Congress take prompt action to devise some plan to obtain all lands now owned by aliens and foreign syndicates, and that all land held by Railroads and other Corporations in excess of such as is actually used and needed by them be reclaimed by the Government and held for actual settlers only.

d. Believing in the doctrine of equal rights to all and special privileges to none, we demand that taxation—National, State or Municipal—shall not be used to build up one interest or class at the expense of another.

e. We demand that all revenues—National, State or County—shall be limited to the necessary expense of the Government economically and honestly administered.

f. We demand a just and equitable system of graduated tax on Incomes.

g. We demand the most rigid, honest and just National control and supervision of the means of public communication and transportation, and if this control and supervision does not remove the abuses now existing, we demand the Government ownership of such means of communication and transportation.

h. We demand the election of President, Vice-President and United States Senators by a direct vote of the people.

Declaration of Industrial Independence—Platform adopted by the St. Louis Conference, February 22-26, 1892.—This, the first great Labor Conference of the United States and of the world, representing all divisions of urban and rural organized industry, assembled in National Congress, invoking upon its action the blessing and protection of Almighty God, puts forth to and for the producers of the Nation this Declaration of Union and Independence.

The conditions which surround us best justify our co-operaton. We meet in the midst of a Nation brought to the verge of moral, political and material ruin. Corruption dominates the ballot box, the Legislatures, the Congress, and touches even the ermine of the bench. The people are demoralized. Many of the States have been compelled to isolate the voters at the polling-places in order to prevent universal intimidation or bribery. The newspapers are subsidized or muzzled, public opinion silenced, business prostrated, our homes covered with mortgages, labor impoverished, and the land concentrating in the hands of capitalists. The urban workmen are denied the right of organization for self-protection; imported pauperized labor beats down their wages; a hireling standing army, unrecognized by our laws, is established to shoot them down, and they are rapidly degenerating into European conditions.

The fruits of the toil of millions are boldly stolen to build up colossal fortunes unprecedented in the history of mankind, and the possessors of these in turn despise the Republic and endanger liberty. From the same prolific womb of governmental injustice we breed the two great classes—paupers and millionaires. The national power to create money is appropriated to enrich Bondholders; Silver, which has been accepted as coin since the dawn of history, has been demonetized to add to the purchasing power of Gold by decreasing the value of all forms of property as well as human labor, and the supply of Currency is purposely abridged to fatten usurers, bankrupt enterprises and enslave industry. A vast conspiracy against mankind has been organized on two continents and is rapidly taking possession of the world. If not met and overthrown at once it forbodes terrible social convulsions, the destruction of civilization or the establishment of an absolute despotism.

In this crisis of human affairs the intelligent working people and producers of the United States have come together in the name of peace, order and society to defend liberty, property and justice.

We declare our union and independence. We assert our purpose to vote with that political organization which represents our principles.

We charge that the controlling influences dominating the old political parties have allowed the existing dreadful conditions to develop without serious effort to restrain or prevent them. Neither do they now intend to accomplish reform. They have agreed together to ignore, in the coming campaign, every issue but one. They propose to drown the outcries of a plundered people with the uproar of a sham battle over the Tariff, so that Capitalists, Corporations, National Banks, Rings, Trusts, "Watered Stocks," the demoralization of Silver and the oppressions of usurers may be lost sight of.

They propose to sacrifice our homes, lives and children upon the altar of Mammon, to destroy the hopes of the multitude in order to secure corruption funds from the great lords of plunder.

We assert that a political organization, representing the principles herein stated, is necessary to redress the grievances of which we complain.

Assembled on the anniversary of the birth of the illustrious man who led the first great revolt on this continent against oppression, we seek to restore the Government of the Republic to the hands of the "plain people" with whom it originated. Our doors are open to all points of the compass. We ask all honest men to join with and help us.

In order to restrain the extortions of aggregated capital, to drive the money changers out of the temple, "to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty for ourselves and our posterity," we do ordain and establish the following platform of principles:

1. We declare the union of the labor forces of the United States, this day accomplished, permanent and perpetual. May its spirit enter into all hearts for the salvation of the Republic and the uplifting of mankind.

2. Wealth belongs to him who creates it. Every dollar taken from industry without an equivalent is robbery. "If any will not work neither shall he eat." The interests of rural and urban labor are the same; their enemies are identical.

Platform.—Finance—a. We demand a National Currency, safe, sound and flexible, issued by the general Government only, a full Legal Tender for all debts, public and private; and that without the use of banking corporations a just, equitable and efficient means of distribution direct to the people shall be established, at a tax not to exceed two per cent. as set forth in the Sub-Treasury plan of the Farmers' Alliance, or some better system. Also by payments in discharge of its obligations for public improvements.

b. We demand free and unlimited coinage of Silver.

c. We demand that the amount of circulating medium be speedily increased to not less than $50 per capita.

d. We demand a graduated income tax.

e. We believe that the money of the country should be kept as much as possible in the hands of the people, and hence we demand that all National and State revenues shall be limited to the necessary expenses of the Government, economically and honestly administered.

f. We demand that Postal Savings

banks be established by the Government for the safe deposit of the earnings of the people and to facilitate exchange.

Land.

The land, including all the natural sources of wealth, is the heritage of all the people and should not be monopolized for speculative purposes, and alien ownership of land should be prohibited. All lands now held by Railroads and other corporations in excess of their actual needs, and all land now owned by aliens, should be reclaimed by the Government and held for actual settlers only.

Transportation.

a. Transportation being a means of exchange and a public necessity, the Government should own and operate the Railroads in the interest of the people.

b. The telegraph and telephone, like the Post-Office system, being a necessity for the transmission of news, should be owned and operated by the Government in the interest of the people.

Populists, 1904.

The Populist National Convention met at Springfield, Ill., on July 4. L. H. Weller, of Iowa, was elected temporary Chairman, and J. M. Mallete, of Texas, permanent Chairman. On July 5, Thos. E. Watson, of Georgia, was nominated for President on the first ballot. The vote stood 334 for Watson, 319 for William V. Allen, of Nebraska, and 45 for Frank H. Williams, of Illinois. After some changes to Watson he was declared the unanimous choice of the Convention. T. B. Tibbles, of Nebraska, was nominated for Vice-President. He received on the first ballot 453 votes, to 74 1-2 for George F. Burnham, of Massachusetts, and 53 1-2 for Theodore B. Rynder, of Pennsylvania.

The Platform.

The platform, adopted on July 5, was as follows:

The People's Party affirms its adherence to the basic truths of the Omaha platform of 1892, and of the subsequent platforms of 1896 and 1900. In session in its fourth National Convention on July 4, 1904, in the city of Springfield, Ill., it draws inspiration from the day that saw the birth of the nation as well as its own birth as a party, and also from the soul of him who lived at its present place of meeting. We renew our allegiance to the old fashioned American spirit that gave this nation existence and made it distinctive among the people of the earth. We again sound the keynote of the Declaration of Independence that all men are created equal in a political sense, which was the sense in which that instrument, being a political document, intended that the utterances should be understood. We assert that the departure from this fundamental truth is responsible for the ills from which we suffer as a nation, that the giving of special privileges to the few has enabled them to dominate the many, thereby tending to destroy the political equality which is the cornerstone of Democratic government.

Militarism.—We call for a return to the truths of the fathers, and we vigorously protest against the spirit of Mammonism and of thinly veiled monarchy that is invading certain sections of our national life, and of the very administration itself. This is a nation of peace, and we deplore the appeal to the spirit of force and militarism which is shown in ill advised and vainglorious boasting and in more harmful ways in the denial of the rights of man under martial law.

Transportation Monopoly.—A political democracy and an industrial despotism cannot exist side by side; and nowhere is this truth more plainly

shown than in the gigantic transportation monopolies which have bred all sorts of kindred trusts, subverting the governments of many of the States, and established their official agents in the National Government. We submit that it is better for the Government to own the railroads than for the railroads to own the Government, and that one of the other alternative seems inevitable.

We call attention of our fellow citizens to the fact that the surrender of both of the old parties in corporative influences leaves the People's Party the only party of reform in the nation.

Therefore we submit the following platform of principles to the American people:

Money and Banks.—The issuing of money is a function of government, and should never be delegated to corporations or individuals. The Constitution gives to Congress alone power to issue money and regulate its value.

We therefore demand that all money shall be issued by the Government in such quantity as shall maintain a stability in prices, every dollar to be full legal tender, none of which shall be a debt redeemable in other money.

We demand that postal savings banks be established by the Government for the safe deposit of the savings of the people.

Labor Questions.—We believe in the right of labor to organize for the benefit and protection of those who toil; and pledge the efforts of the People's Party to preserve this right inviolate. Capital is organized and has no right to deny to labor the privilege which it claims for itself. We feel that intelligent organization of labor is essential; that it raises the standard of workmanship, promotes the efficiency, intelligence, independence and character of the wage earner. We believe with Abraham Lincoln that labor is prior to capital, and is not its slave, but its companion, and we plead for that broad spirit of toleration and justice which will promote industrial peace through the observance of the principles of voluntary arbitration.

We favor the enactment of legislation looking to the improvement of conditions for wage earners, the abolition of child labor, the suppression of sweat shops and of convict labor in competiton with free labor, and the exclusion from American shores of foreign pauper labor.

We favor the shorter workday, and declare that if eight hours constitutes a day's labor in Government service, eight hours should constitute a day's labor in factories, workshops and mines.

Initiative and Referendum.—As a means of placing all public questions directly under the control of the people, we demand that legal provision be made under which the people may exercise the initiative, referendum and proportional representation and direct vote for all public officers with the right of recall.

Land, including all the natural sources of wealth, is a heritage of all the people, and should not be monopolized for speculative purposes, and alien ownership of land should be prohibited.

We demand a return to the original interpretation of the Constitution and a fair and impartial enforcement of laws under it, and denounce government by injunction and imprisonment without the right of trial by jury.

Government Ownership.—To prevent unjust discrimination and monopoly the Government should own and control the railroads and those public utilities which in their nature are monopolies. To perfect the postal service, the Government should own and operate the general telegraph and telephone systems and provide a parcels post.

As to those trusts and monopolies which are not public utilities or nat-

ural monopolies, we demand that those special privileges which they now enjoy, and which alone enable them to exist, should be immediately withdrawn. Corporations, being the creatures of government, should be subjected to such governmental regulations and control as will adequately protect the public. We demand the taxation of monopoly privileges, while they remain in private hands, to the extent of the value of the privileges granted.

We demand that Congress shall enact a general law uniformly regulating the power and duties of all incorporated companies doing inter-state business.

Open Letters to Cardinal Gibbons

No. 6

Your Eminence,

YOU once wrote a book.

You named it, grandiosly, "The Faith of Our Fathers."

Whose fathers?

If *your* father had been a virgin, as you pretend that you have always been, you would never have come into the world.

Think of what the world would have lost, had *your* father been as much of a virgin as you are!

Think of what *you* and the world gained, by your having had a father who married and begot children!

Your father set you a good example, and you did not follow it. Is this any reflection upon one of "our fathers?"

Cardinal, please excuse me for using plain language—but your book is as full of lies as an egg is of meat.

In fact, your book is a howling wilderness of lies.

If, as you claim, you have sold 900,000 copies of this book, you have sown a larger crop of deliberate falsehoods than any man now living.

Can I prove you to be a deliberate liar?

Watch me do it:

In trying to edge off from the natural inference to be drawn from the Biblical statement that Jesus was the *first* born son of Mary, you state that the same epithet of *first* born was applied in the Old Testament "to Machir, for instance, *who was the only son of Manasses.*"

(Page 166, 73rd edition "Faith of Our Fathers, By James Cardinal Gibbons.")

Of course, your object in trying to evade the real meaning of the term "*first* born," is to prove that Mary never gave birth to any son after Jesus.

Her "perpetual virginity" is necessary to the un-Biblical worship of Mary.

If she had other sons, after her *first* born son, even Rome could not persuade sane people to worship her as the Perpetual, Immaculate Virgin.

Therefore, those sons and daughters of hers must be assigned to "another Mary."

Although wedded, *after she knew she was with child*, she must ever afterwards, remain a Virgin.

Poor Joseph!

He was sorely chagrined to find that his bride was in the family way; and, strange to say, Mary did not explain how her condition came to pass.

In a dream, the aggrieved young husband is pacified; and then he is told

to avoid sexual intercourse with his wife, until after she has given birth to the divinely begotten.

Joseph obeys, and does not know his spouse for some months.

And now we are told, that he never did have carnal knowledge of her at all!

Cardinal, don't you think that was tough on Joseph?

You ask us to believe that Mary was a perpetual virgin; and, as a necessary complement, you ask us to believe that Joseph was a perpetual virgin.

And yet, we all know that virginity was not the long suite of normal, adult Jews.

* * * * * *

Coming back to your statement that Machir was the only son of Manasseh:

Cardinal, if you had inadvertently made this false statement in the first edition of your book, and had corrected it in your second, you might have been excused, although Bible readers might have been amazed at your carelessness.

But you have published 73 editions of your book, and you persist in saying that Jesus was the only son of Mary, basing your argument upon the alleged fact that Machir, referred to as *first* born son, was an only son.

You even cite Joshua, Chapter 17, verse I. as your authority. The citation is on the lower margin of page 166.

I suppose you assumed that every one of your 900,000 readers would take your word for it, and never examine that chapter in the Bible.

It was inconceivable to me that a man of your profession and prominence *could afford* to publish an untruth, and then cite the chapter and verse in the Bible which he claimed to support his assertion.

Therefore, I had actually accepted your statement about Machir as veracious, and had answered you, on other lines,

(In the series of chapters on the Roman Hierarchy, now in book form.)

But before the final proofs passed beyond my reach, on their way to press, the thought occurred to me—

"Does the Bible bear out the statement of Cardinal Gibbons? Look and see."

So I reached over and got The Book.

Turning to Joshua, Chapter 17, I perused the first verse, which reads—

"There was also a lot for the tribe of Menasseh, for he was the first born of Joseph; to wit, for Machir the first born of Manasseh, the father of Gilead, because he was a man of war; therefore he had Gilead and Bashan."

That is the verse which you cite as your authority for saying that Machir, described as *first* born, was an only son —*therefore* when Jesus is described as Mary's *first* born son, we must believe He was her *only* son.

First of all, you will perceive that the verse cited does not declare that Machir was the only son of Manasseh.

As soon as I saw *that*, I became certain that a further reading of the chapter would show that the description of Machir as the first born son meant exactly what it naturally implied; to wit, that Manasseh had other sons, just as Mary bore other sons, after *her* first born.

Sure enough, verse 6, of the same chapter, lets out the truth. That verse reads—

"Because the daughters of Manasseh had an inheritance among his sons; and the rest of Manasseh's sons had the land of Gilead."

He was a famous multiplier and replenisher, was Manasseh!

And Cardinal Gibbons says, in 900,000 copies of his book that Machir the *first* born of Manasseh was an only son.

According to verse 6, of 17th Joshua, the daughters of Manasseh had an estate in common with some of his sons, and the rest of these sons of

Manasseh had, all to themselves, the land of Gilead.

Now, Cardinal, what have you to say for yourself?

You stand on the pillory. I accuse you of a wilful and persistent false statement. I prove it by the very chapter which you cited.

WHAT IS YOUR DEFENSE?

Is it conceivable that you would base a statement on a Biblical chapter which you never have read?

Did you know that Manasseh had other sons besides Machir?

If you did not know it, you confess your ignorance of the Scriptures.

If you *did* know it, you convict *yourself* of a premeditated purpose to deceive.

Which horn of the dilemma will Your Eminence be pleased to take?

P. S.:—The following note, just received is significant:

Thos. E. Watson:

Ask Cardinal Gibbons if it is because of his influence with President Taft, that Catholic Sisters are permitted to sit in the halls of the U. S. Custom-house, and Sub-Treasury, New Orleans, and solicit alms, while all other religions or solicitors are kept out of the building.

Also why is it that 80 per cent. of the promotions and appointments in Customs service of New Orleans, during the past year have been Knights of Columbus. Is it because Clarence Hebert, Collector of Customs and Taft's campaign manager, is a Knight of Columbus; and why was Hebert's nephew appointed to a position over two others who had a higher rating in the examination?

A FRIEND.

The same conditions prevail in Washington City. T. E. W.

Richard Realf

Don Piatt

IT was on a strangely mild day in midwinter of '59 that I stood smoking a cigar under the porch of my father's house at Mac-o-cheek. This home was half cottage and all cabin, for it had been built of logs, while the Indians yet lived in the land, and the additions and improvements since had softened without entirely concealing its origin. I was looking, in a lazy, dreamy way, over the level willow-fringed plain of the valley, when a strange figure seemed to lounge in on my field of vision. It moved slowly into nearer sight from behind a clump of lilacs and elders, and I saw that a wayfarer and a stranger was approaching. He had the worn, slovenly look of former circumstances. His broad-brimmed felt hat hung limp about his pale face and over his long hair, while his coat, dark, loose, and threadbare, had a touch of poverty's adornment in the fringe along the lower edges. His shoes, city made, had proved too light for the service required, and were in pitiful seams and holes.

As he approached and ascended the few steps of the porch, I saw a slender man, of medium height, with a pale face marked at the time by a neglected scanty beard and a scared hunted look.

Without removing his hat or dropping the evident lot of soiled linen done up in a dirty handkerchief, he came closely to me, as I rose from my chair, and said:

"I am Richard Realf."

This announcement carried no light to my questioning brain, but I started when he added, in a yet lower tone:

"Secretary of State to Ossawattomie Brown's republic."

John Brown—Ossawattomie Brown—who wrote the emancipation proclamation on the mountains of Virginia, long before President Lincoln's bayonets tore the compact with hell from the Constitution of the United States, had just been hanged, and the country covering a continent yet thrilled with intense excitement over the bold attempt of the fierce fanatic.

Small wonder Richard Realf announced himself in a low, almost-whispered confidence, for all about us were men who would have hanged the secretary of state to the nearest tree with as little compunction as they would a mad dog.

My response to this startling information was not dignified, nor very friendly, for I said:

"The devil you are!"

Noting the gleam of fear that flitted over his pitiful face like a flash of heat lightning, as he half turned as if to fly, I more kindly gave him my hand, and asked him to be seated. He sank into a chair with a sigh of relief, and I noticed that his hand I held for an instant was not only shapely, small, and soft as a woman's, but that it was thin and feverish.

"You need rest and food," I said to the poor fellow.

"Yes," he replied, calling up a wan smile, "I believe I am starving."

I seized the poor, little bundle, and, bidding him follow me, showed the honorable secretary of state to the guest chamber of the old house. Telling him to lie down, I made an effort to remove his wrap, and found the unhappy man had compromised by making his somewhat voluminous mantle do duty as a coat. He said, with a feeble smile, that he had been forced to leave his luggage in the keeping of a hotel man.

Leaving him to rest while a meal

was being prepared, I first took council with my brave little wife; and after, at her suggestion, called in the family. This because it is made up of men. Women advise fighting. They are the more combative in council, and the women of our house were unanimous in their resolve to harbor, conceal, and protect the fugitive. My dear mother, an earnest Abolitionist, because of her Virginia birth and life, wherein her sensitive nature was pained by the cruel practices of slavery, warmly espoused the cause of Realf, and proposed locking him in a huge storeroom we called purgatory, for that it was without either light or ventilation.

My honored father said little. When called on for advice, he merely remarked that, "as this gentleman claimed to be secretary of state to a government that has evidently been hung, I think the better way would be to give him some money, and tell him to move on."

My father had all the dislike to slavery held by the more humane Southerners, but, like them, he had a profound respect for the guarantees of the Constitution. When the South threw over the sacred compact, as my father held it, and appealed to arms, he sent eight of his name—sons, grandsons, and nephews—to the field, and to the day of his death remained an ardent and active enemy of the Confederacy.

After the eminent fugitive had strengthened himself with broiled chicken, hot corn cakes, golden butter, fresh eggs, and coffee, the very odor of which would revive the dead—and he ate and drank with the relish of a hungry man in good health—he seemed to pull himself together, and entered with zeal, and some cheerfulness, into the various schemes proposed by the sympathizing family for his better protection. The last one devised was to disguise the ex-secretary of state in the wearing apparel of an elderly maiden then doing service in the household. Realf laughingly assented to this, and added that, with a little dark pigment, he could use the color of the race he had striven so dangerously to benefit.

The success of this, however, depended not only on the confidence and discretion of the servants, but as to whether our neighbors had observed Realf's arrival.

This was before the appearance of that mysterious pest known as the tramp, and wayfarers were few, and the country people, keenly observant not only as to strangers, but their own movements, permitted no one to pass without challenge and gossipy comment. We soon learned that our poor friend had not escaped observation, and before night set in more than one neighbor had questioned us as to the late arrival. An eminent politician at Washington said of another, sadly entangled in the Credit Mobilier scandal, that, "when a man takes to lying, he should remember that he has choice of lies, and select the one having the most truth in it as likely to give him the least trouble." We acted on the spirit of this wise axiom before we had heard it reduced to words, and, putting our fugitive in a spare suit of my clothes, that required but little alteration, and cropping his somewhat luxuriant loks, we changed his name from Richard Realf to Ralph Richards, and introduced him as a distant relative from the East.

We soon recognized that the man we harbored was a gentleman, a very courteous, kind-hearted, graceful creature, full of poetry, and loving romance as he hated real life. As to the ways of this hard, fierce money getting world, he was as innocent as a babe. Ere the end of his exile among us he became quite an exasperating burden on account of an utter indifference to the value of money. He expended our

means with an ease and liberality so peculiar to the poets and long-haired patriots from down-trodden places in Europe. I doubt which, the fear of detection or the loss of his hair, gave him the deeper concern. This love of the locks he shared with the brother patriots referred to, but, fortunately, he differed in being cleanly. The European connection between soiled linen and a sacred cause I never could comprehend, unless upon a suggestion once made by the witty Governor Tom Corwin, of Ohio. We were sitting together one night, listening to an eloquent, animated piece of real estate dwelling upon the woes of Italy. "The people may be cast down, but they rise from the touch of mother earth like the fabled god of old, stronger, and more terribly fierce than before," he cried.

"I see, I see," whispered the governor to me; "that accounts for it. They come up stronger and dirtier every time."

At the period I write of, I had acquired some notoriety as a reformer, being the editor of an eccentric journal called the Mac-o-cheek Press, friend of man, that devoted its pungent columns to making itself disagreeable to despots in general, and the slave-holders of the South in particular. Dr. Gamaliel Bailey, one of the most suggestive minds of the day, had created the free soil party out of the old abolition cause. He saw the absurdity of a political organization, not only outside of the Constitution, but in deadly antagonism to that foundation of our Government. So he got up the platform which acknowledged the right of slavery in the States, and fought its further spread to the territories. Seward, Salmon P. Chase, the elder Birney, John P. Hale, Ben Wade, Charles Sumner, and the more practical men of the anti-slavery class, saw the wisdom of this, and so the little party was organized. It was a beautiful party as far as it went, or, to express oneself better, what there was of it. It had an unhappy lack of votes, and, being opposed to the selfish interests of the masses, had small prospect of an increase, until the Barnburners of New York and the death of the Whig party threw out of employment thousands of voters, who, to use the words of Daniel Webster, "did not know where to go," and so gravitated into the party that eventually elected President Lincoln.

I refer to this, not only because it is a part of my story of Realf, but because I note a tendency today among orators, editors, and historians to claim for the efforts of the then anti-slavery advocates the eventual triumph of their cause.

Looking back now to the earnest and gifted men, a group of rare excellence in mental gifts and moral character, it is sad to realize how little they accomplished. Had not the fanaticism of the Southern people blazed into civil war, we would today be hunting slaves at the North and hanging abolitionists at the South. The youthful enthusiast in the cause of reform feels at last, whether he lives to learn or not, that the intellectual process in the advocacy of right, seldom, if ever, reach the masses they are used to influence.

A few statistics give us the fact and the reason for this disheartening result. We have a population of nearly one hundred millions. Of this it is a liberal estimate to say that five millions are readers. Of the five about three read books, and all read newspapers. Of the book readers, two-thirds are devoted to fictions that have no moral purpose or influence. The journals, or more properly newspapers, are what the name indicates, printed records of current events, mostly of a shocking, bad sort, and depending, as they do, not upon circulation alone, but adver-

tising, for their success, are, of course, cautious not to offend by the expression of views in favor of reform. Reform is ever unpopular. All wrongs lie in the consent of the wronged, and what with the fierce support of those who thrive on the abuse, and the dull, heavy, ignorant conservatism of the masses, martyrs are readily made, so that we need not wonder that, horrible as slavery was, it had the press and the pulpit, the business interests and the selfish greed of the many to sustain and maintain it. So effective was this that the term Abolitionist became one of keenest reproach, from which men shrank, and even to this day it retains a part of its taint.

The real obstacle to reform, however, was in the impossibility found in reaching the popular mind. At the time of meeting Richard Realf, I belonged to the class that believed when the argument was made the cause was won. I did not see that the argument was unheard, nor did I then know that for one influence of an intellectual sort, even when heard, there were impulses born of passions and self-interests, that made moral progress impossible.

Editing a newspaper favorable to freedom, that gained quite a circulation and no little notoriety, I found that its success was based entirely on its power to amuse. While stumping the state with Salmon P. Chase, I saw that where we had hundreds, our opponents of the Whig and Democratic parties gathered thousands, and those two political organizations agreed on one point only, and that was in denouncing us as Abolitionists, negro worshipers, and altogether very vile, low fellows, to be shunned generally, and in extreme cases worthy of being hanged.

I said to my gifted associate, Salmon P. Chase, one day: "The trouble with this people is their dense ignorance. Do you know, passing, as we do, from county to county throughout the state, that, leaving out the larger towns, we will not find a house with a book in it, other than the Bible and a medical almanac? What is the use of striving to move such a mass of ignorance by eloquent appeals?"

He responded, in his way, by calling my attention to the progress made by humanity before printing was known, and that God, in creating man, had made him self-sustaining inasmuch as evil was temporary only, while good formed the solid foundation of all things; that outside of book-making and mere intellectual efforts, elements were at work that would eventually triumph in the confounding of the wicked and the establishment of justice.

His words proved prophetic, although the means were then unknown to this great and good man. Our enemies in plunging us into that terrible war did for our cause, what we could not have accomplished ourselves. Indeed, our part in the work was so small that it might have been omitted.

Realf had struck the outer edge of the notoriety accorded me as a reformer, and walking nearly three hundred miles, mostly by night, found refuge in our house.

I made a pilgrimage to Columbus, for the purpose of consulting Governor Chase about the poor refugee. I knew before he could be taken from Ohio to Virginia, a requisition would have to be made. The governor listened much interested to my story, and after some consideration, said he thought our alarm uncalled for. Beyond a bare mention of the name, and the fact of such an office as Mr. Realf claimed to hold, the governor had seen nothing. He thought as Virginia had hanged John Brown, and dispersed his followers, with the consent, if not approbation, of all men,

Virginia felt satisfied, and that no effort would be made to hunt down so obscure a man as my friend Realf.

We soon found the governor was right in his view of the case. No detectives nor United States marshals appeared to haunt our happy valley, and the name of Realf disappeared from the press after such brief mention, that the public soon forgot that it had ever appeared. This seemed to annoy Realf, more than his danger had moved him. He not only assumed again his name, but had it inserted at the head of the Mac-o-cheek Press, as associate editor.

The fact was, as I subsequently learned, that Realf had not then been identified in the public mind with Ossawattomie Brown's attempt in Virginia. The poetic tramp was, at the time of Brown's insane attempt, in Texas, and having imprudently revealed his knowledge of, and association with the feared fanatic, he barely escaped a mob by being arrested and taken to Washington City, in irons. The poor fellow suffered from both sides, of those who did know of him. The pro-slavery advocates thirsted for his blood, and the abolitionists, thinking that he had turned informer, were equally wrathful. Mr. Redpath, in his life of Old Ossawattomie, prefaced it with some pungent remarks, bearing on Richard Realf, which he afterward corrected.

Realf fled like a frightened hare from the authorities at Washington, and while fleeing, read in a newspaper a further use of his name in connection with Brown, and fearing a new development connecting him with the affair he plunged into yet deeper obscurity.

It is difficult, at this day, to appreciate the excitement that followed Brown's arrest and execution. The North was shocked and startled at the daring attempt, while at the South there was a general belief that only a surface indication had been developed, and that lying back of it was a huge plot of a servile insurrection ready at any moment to explode. The women went tearfully, trembling, and in prayer to bed, while fathers, husbands, and brothers slept on knives and revolvers. One can not blame, nor wonder, for of all horrible things known to humanity, a servile insurrection is the most horrible. The women could well pray to God for protection to avert the awful calamity, for when it came there was nothing but a prayer for immediate death to escape its horrors.

In making my poetic refugee an assistant pen-driver, I soon discovered that he had not the remotest knowledge of what was needed in an editor, and equally remote information as to his value as co-worker on that sprightly emanation of journalistic wisdom. His bills and editorials were alike long and heavy, and while the one were shadowy and indistinct, the others were painfully near and palpable.

It became necessary to discharge my associate editor. It was a painful duty, and to escape that I resorted to stratagem. He had a lecture written on Shakespeare, that he had delivered at Brighton, England, under the patronage of Lady Byron and other distinguished male and female people. I suggested, that next to the cause we advocated, I thought the people were most ignorant of Shakespeare, and I believed he could do well (the Lord forgive me) in throwing light upon the Bard of Avon, in the face of the public.

To this end we had a trial at the flourishing post-town of West Liberty. Richard Realf's lecture on Shakespeare had a successful run of one night at our nearest post-town. That Fourth of July designation of a village means, generally, a whiskey saloon and a hundred inhabitants, but

in this instance it is a lovely little maple-shaded burg, nestled under a wood-crowned hill, overlooking the lovely valley of Mad River.

It had, at the time I write of, but one hall, and that in the top story of the Ordway block, and the roof for a ceiling, and this slanting to the end where the platform was erected was so low that the lecturer had to be cautious in his gesticulations, lest he skin his knuckles, or bump his head on the plaster above. Lit with a few malodorous coal-oil lamps, on the winter night in question, and heated by a roaring stove, he had the beauty and intelligence of West Liberty to perspire and applaud an eloquent disquisition on an immortal of whose work no one of that brilliant assembly had ever read a line. A select few of us supplied the lights, fire, audience and applause. To insure the last, armed with sticks and umbrellas, we not only led but thundered to such an extent that Ordway's hall was in danger, and the startled loafers about Cook's saloon and Brownell's grocery hurried in, filling the little hall and stairway with an anxious crowd, eager to know all about Shakespeare, and the cause of this (to use a popular expression) unexpected "boom."

The lecturer was delighted with his success. It had been gotten up on subscription, and the entire amount realized came in all to ten dollars and fifty cents, the ten coming from the pocket of the senior editor, and the fifty cents from the amiable postmaster. The sum was handed the ex-secretary of state. Armed with this, and supplied with a well-stuffed valise, Richard Realf, ex-secretary of the John Brown republic, passed from our vision into the busy world never to return.

While at our home Realf gave me, from time to time, fragments of his autobiography, through which were hints of a mysterious origin. His mother must have been a remarkable woman, for Realf was a man of genius. He told me of her taste for poetry, and how she had educated him in a poetic way, until he astonished her with verses of his own when scarcely able to lisp them himself. A knowledge of his precocious turn coming to the ears of a lady—Lady Stafford, if I remember rightly—she took upon herself his education.

I learned subsequently, and not from Realf, that a sister of his, a servant in Lady Stafford's family, interested that literary woman in her brother's behalf.

Elevated to this novel position, the wonderful boy became a pet of a Brighton coterie that included Lady Byron. Richard, having quarreled with his first patron, found in the unhappy, and somewhat hysterical relict of the noble poet another who took up the task where Lady Stafford dropped it, of spoiling the boy. He had persisted in publishing a volume of sickly verses, in opposition to the advice of his earlier friend, and casting her off, swung to the skirts of the more congenial widow.

The warm interest evinced by Lady Byron for this strange boy gave rise to an absurd scandal to the effect that Realf was an illegitimate son of the noble creator of poetic despair. Lady Byron may have thought this to be true, for we well know, since Mrs. Stowe's remarkable revelation, that the poor woman was quite capable of the wildest beliefs.

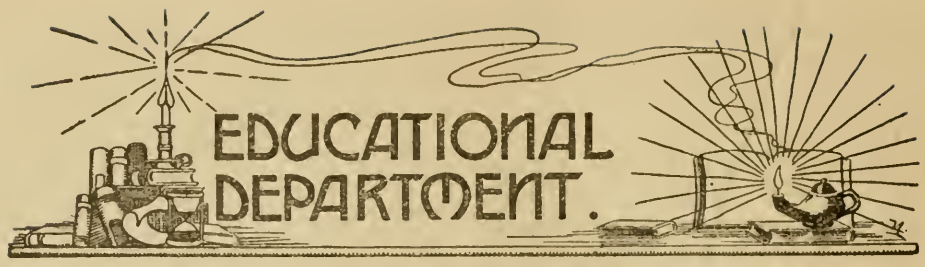
Be that as it may, the noble patroness of a spoiled boy soon tired of her work, and gave the youth such treatment that he suddenly disappeared. He was not seen, nor heard of, by his friends, for nearly a year after, when ragged, half-starved, and quite ill, he appeared at his mother's house.

He told me he had tried his fortune at London, like Chatterton, and like Chatterton, would have starved, but

for a benevolent old baker, who donated bread to him every day, until his return home.

The literary circle at Brighton, having won their elephant, soon wearied of their burden, and finding the poetic pet was inspired by Mrs. Stowe's "Uncle Tom's Cabin," and sought, as the friend of man, to free the colored race of America, they made up a purse, and shipped him to these shores. At that time Ossawattomie Brown was the hero of Kansas, and Realf, seeking him, offered his services. The rough old fanatic had no use for a poet, and so made Richard a piece of fringe-work to his imaginary republic.

We never met after his departure from Mac-o-chee. I heard of him from time to time, once in the army, but the hearing was not of much encouragement. A man of genius, with his delicate nerves outside his clothes, he seemed to have worried through a life, in a blind sort of way, leaving behind only a few poems to tell that he had ever been.



SOME QUESTIONS FROM AN OLD LOUISIANA POPULIST.

Dear Mr. Watson: The Mexican "money question" has long perplexed me. Those who have sojourned in that country tell us all commodities in that Republic can be had for one-half the amount of U. S. money (gold, silver or greenback) that it requires to purchase them if paid for in Mexican money. Why is this thus?

2. Persons at all informed claim that no reliance can be placed on the U. S. Treasury reports as to the amount of money outstanding, or in circulation. How are we to arrive at a just conclusion in the matter?

I am sure your readers would appreciate a thorough explanation of these two propositions.

We know you have a multitude of big jobs on hand and, en passant, are handling them admirably; if you cannot spare the time to enlighten us, kindly refer inquirers to some source from which a true and honest answer may be had.

Mr. Watson, I am a poor man, but if funds for your defense in the matter of the Roman Catholic prosecution now pending, are needed, please draw on me for $10.00.

Also, where the full text, (with comment) of the Alliance sub-treasury plan may be had. Sincerely yours,

A. BENOIT.

Answers.

(1) The reason assigned by the experts for the difference between American money in Mexico and the currency of that country, is that every dollar of our money, whether in paper or in silver, can be redeemed in gold. Therefore, all of our money has the value of gold. The Mexican money is not redeemable in gold, and therefore has not the value of gold. It has approximately the value of silver.

(2) The report from the Treasury Department represents as in circulation, all the money outstanding, excepting that which is reserved in the Treasury itself.

To arrive at the true amount of money in circulation, the bank reserves, State and National, should be deducted, and then a reasonable allowance made for that which has been lost or destroyed, and that which has been hoarded by miserly individuals. In my judgment, this last item is far more important than is generally apprehended. It is no uncommon thing to read of the wretched death of some beggar or supposed pauper and the finding of large sums of cash on their persons or hidden away somewhere in their wretched den. It is highly probable that thousands of these places where money has been secreted, are never discovered. The actual money engaged in our commerce, bears no comparison with the volume of bank checks, bills of exchange and drafts that are in constant use. Besides, we lose vast sums spent abroad by our tourists, and carried home by the returning emigrant.

(3) There is so great an interest manifested just now in the sub-treasury plan, proposed by the farmers 20 years ago, that I publish the full text.

On Feb. 24th, 1890, Zebulon Vance of North Carolina introduced into the U. S. Senate a bill to carry out the sub-treasury plan by the establishment of a system of agricultural depositories, for the accommodation of farmers and planters.

Broadly speaking, this bill would have given our farmers the benefit of advantages which the European farmers have been enjoying for one hundred years.

When the Democrats and the Republicans of 1912, get ready to prepare their sub-treasury bill in accordance with the pledges in their National Platforms of 1912, I can, if they wish it, furnish them with a full copy of the Bill introduced by Senator Vance in 1890. It cannot be improved upon.

It will also give me pleasure to furnish them with facts and arguments in favor of the sub-treasury plan and principle, which have never been answered and which never can be answered save by ridicule and abuse.

Those facts and arguments are contained in a book published by the National Economist Publishing Co., Washington, D. C., June, 1891.

Your Telephone Horizon

The horizon of vision, the circle which bounds our sight, has not changed.

It is best observed at sea. Though the ships of today are larger than the ships of fifty years ago, you cannot see them until they come up over the edge of the world, fifteen or twenty miles away.

A generation ago the horizon of speech was very limited. When your grandfather was a young man, his voice could be heard on a still day for perhaps a mile. Even though he used a speaking trumpet, he could not be heard nearly so far as he could be seen.

Today all this has been changed. The telephone has vastly extended the horizon of speech.

Talking two thousand miles is an everyday occurrence, while in order to see this distance, you would need to mount your telescope on a platform approximately 560 miles high.

As a man is followed by his shadow, so is he followed by the horizon of telephone communication. When he travels across the continent his telephone horizon travels with him, and wherever he may be he is always at the center of a great circle of telephone neighbors.

What is true of one man is true of the whole public. In order to provide a telephone horizon for each member of the nation, the Bell System has been established.

AMERICAN TELEPHONE AND TELEGRAPH COMPANY

AND ASSOCIATED COMPANIES

Every Bell Telephone is the Center of the System.

A bill to establish a system of Sub-Treasuries, and for other purposes.

Section 1. Be it enacted by the Senate and House of Representatives of the United States in Congress assembled, that there may be established in each of the counties of each State of this United States, a branch of the Treasury Department of the United States, to be known and designated as a Sub-Treasury, as hereinafter provided, when one hundred or more citizens of any county in any State shall petition the Secretary of the Treasury requesting the location of a Sub-Treasury in such county, and shall,

1. Present written evidence duly authenticated by oath or affirmation of county clerk and sheriff, showing that the average gross amount per annum of cotton, wheat, oats, corn and tobacco produced and sold in that county for the last preceding two years exceeds the sum of $500,000 at current prices in said county at that time, and,

2. Present a good and sufficient bond for title to a suitable and adequate amount of land to be donated to the Government of the United States for the location of the Sub-Treasury buildings, and,

3. A certificate of election showing that the site for the location of such Sub-Treasury has been chosen by a popular vote of the citizens of that county, and also naming the manager of the Sub-Treasury elected at said election for the purpose of taking charge of said Sub-Treasury under such regulations as may be prescribed. It shall in that case be the duty of the Secretary of the Treasury to proceed without delay to establish a Sub-Treasury Department in such county as hereinafter provided.

Sec. 2. That any owner of cotton, wheat, corn, oats, or tobacco, may deposit the same in the Sub-Treasury nearest the point of its production and receive therefor treasury notes hereinafter provided for, equal at the date of deposit to eighty per centum of the net value of such products at the market price, said price to be determined by the Secretary of the Treasury, under rules and regulations prescribed, based upon the price current in the leading cotton, tobacco, or grain markets of the United States; but no deposit consisting in whole or in part of cotton, tobacco, or grain imported into this country shall be received under the provisions of this act.

Sec. 3. That the Secretary of the Treasury shall cause to be prepared treasury notes in such amounts as may be required for the purpose of the above section,, and in such form and denomination as he may prescribe, provided that no note shall be of a denomination less than $1, or more than $1,000.

Sec. 4. That the treasury notes issued under this act shall be receivable for customs; and shall be a full legal tender for all debts, both public and private, and such notes when held by any national banking association shall be counted as a part of its lawful reserve.

Sec. 5. It shall be the duty of the manager of a Sub-Treasury when cotton, grain, or tobacco is received by him to deposit as above provided, to give a warehouse receipt showing the amount and grade of quality of such cotton, tobacco or grain, and its value at date of deposit; the amount of treasury notes the Sub-Treasury has advanced on the product; that the interest on the money so advanced is at the rate of 1 per centum per annum; expressly stating the amount of insurance, weighing, classing, warehousing, and other charges that will run against such deposit of cotton, grain, or tobacco. All warehouse receipts shall be negotiable by indorsement.

Sec. 6. That the cotton, grain, or tobacco deposited in the Sub-Treasury under the provisions of this act may be redeemed by the holder of the warehouse receipt herein provided for, either at the Sub-Treasury in which the products is deposited or at any other Sub-Treasury, by the surrender of such warehouse receipt and the payment in lawful money of the United States of the same amount originally advanced by the Sub-Treasury against the product, and such further amount as may be necessary to discharge all interest that may have accrued against the advance of money made on the deposit of produce and all insurance, warehouse and other charges that attach to the product for warehousing and handling. All lawful money received at the Sub-Treasury as a return of the actual amount of money advanced by the Government against farm products as above specified shall be returned, with a full report of the transaction, to the Secretary of the Treasury, who shall make record of the transaction and cancel and destroy the money so returned. A Sub-Treasury that receives a warehouse receipt as above provided, together with the return of the proper amount of lawful money and all charges as herein provided, when the product for which it is given is stored in some other Sub-Treasury, shall give an order on such other Sub-Treasury for the deliverance of the cotton, grain, or tobacco, as the case may be; and the Secretary of the Treasury shall provide for the adjustment between the Sub-Treasuries of all charges.

Sec. 7. The Secretary of the Treasury shall prescribe such rules and regulations as are necessary for governing the details of the management of the Sub-Treasuries, fixing the salary, bond and responsibility of each of the managers of the sub-treasuries (provided that the salary of any manager of a sub-treasury shall not exceed the sum of $1,500 per annum), holding

DIAMONDS-WATCHES ON CREDIT

Wonderful Bargains—Send for Catalog

The Best Gift of All.

This Diamond Ring, enlarged to show the handsome mounting, is our great special. Finest quality pure white Diamonds, perfect in cut and full of fiery brilliancy. Specially selected by our diamond experts, and skilfully mounted in our famous Loftis "Perfection" 6-prong ring mounting, 14k. Solid Gold. Cased in dark blue velvet ring box. The four rings here shown are the most popular, although we show all sizes and styles in our large Catalog.

640 -- $ 25. Terms: $ 5 Down, $ 2.50 a Month
641 -- 50. Terms: 10 Down, 5.00 a Month
642 -- 75. Terms: 15 Down, 7.50 a Month
643 -- 100. Terms: 20 Down, 10.00 a Month

Do your Christmas shopping early. Send for this Free Christmas Catalog, telling all about our Easy Credit Plan, and make your Christmas selections now before the rush is on. Over 2000 illustrations of Diamonds, Watches, Jewelry, etc., at bargain prices. Select anything desired, have it sent to your home or express office, all charges prepaid. If entirely satisfactory, send us one-fifth of the purchase price and keep it, balance in eight equal monthly amounts. Bargains in Watches. **Write for Catalog today.**

LOFTIS BROS. & CO.
The Old Reliable Original Diamond and Watch Credit House
DEPT. . . . 100 to 108 N. State St., CHICAGO, ILL.
Branch Stores: Pittsburgh, Pa., and St. Louis, Mo.

the managers of sub-treasuries personally responsible on their bonds for weights and classifications of all produce, providing for the rejection of unmerchantable grades of cotton, grain, or tobacco, or for such as may be in bad condition; and shall provide rules for the sale at public auction of all cotton, corn, oats, wheat or tobacco, that has been placed on deposit for a longer period than twelve months after due notice published. The proceeds of the sale of such product shall be applied, first, to the reimbursement to the sub-treasury of the amount originally advanced, together with all charges; and, second, the balance shall be held on deposit for the benefit of the holder of the warehouse receipt, who shall be entitled to receive the same on the surrender of his warehouse receipt. The Secretary of the Treasury shall also provide rules for the duplication of any papers in case of loss or destruction.

Sec. 8. It shall be the duty of the Secretary of the Treasury, when section 1 of this act shall have been complied with, to cause to be erected, according to the laws and customs governing the construction of Government buildings, a suitable sub-treasury building, with such warehouse or elevator facilities as the character and amount of the products of that section may indicate as necessary. Such buildings shall be supplied with all modern conveniences for handling and safely storing and preserving the products likely to be deposited.

Sec. 9. That any gain arising from the charges for insurance, weighing, storing, classing, holding, shipping, interest or other charges, after paying all expenses of conducting the sub-treasury, shall be accounted for and paid into the treasury of the United States.

Sec. 10. The term of office for a manager of a sub-treasury shall be two years, and the regular election to fill such office shall be at the same time as the election for members of the House of Representatives of the Congress of the United States. In case of a vacancy in the office of manager of the sub-treasury by death, resignation, or otherwise, the Secretary of the Treasury shall have power to appoint a manager for the unexpired term.

Sec. 11. The sum of fifty millions of dollars, or so much thereof as may be found necessary to carry out the provisions of this act, is hereby appropriated out of any moneys in the treasury not otherwise appropriated, for that purpose.

A FEW QUESTIONS — AND THEIR ANSWERS.

Hon. Thos. E. Watson: There are some things I would like to know. As your sometime elector I feel entitled to the benefit of your great knowledge.

1. At whose insistence was the negro first introduced as a factor in politics?

2. If it was done when he was a black chattel, was it not a crime against white people?

3. If as three-fifths of a man the black chattel dominated the Government for quite a while, was it not "black heel on white necks?"

4. Who gloried in that nigger domination over the whites?

5. Was the Democratic party the slavery party of the country, previous to secession?

6. Was secession to protect slavery?

7. Was not the Civil War fought, by the South, to perpetuate slavery? And by the North to perpetuate the Union?

Please reply in Jeffersonian or in your Magazine.

Your one time elector,
Hapeville, Ga. J. C. FONVILLE.

Answer.

(1) The Republican party, just after the Civil War.

(2) Of course it was a crime against the white people to inject 3 million savages into the body politic.

(3) It certainly was, in re-construction days.

The Republican party of course.

(5) Whigs and Democrats alike upheld slavery in the South, as did the Jefferson Republicans.

(6) Secession grew out of the fact that the North refused to abide by the conditions under which the States had come together in the third union. There had already been two unions, each of which had been disolved by voluntary consent. The South, in 1860, believed she had as much right to withdraw from the third union, as she had to withdraw from the first and second.

(7) No. The South fought because she was invaded: she rushed to arms to defend herself against these invaders. The North fought to free the negroes, although she pretended to fight simply to preserve the Union. There was no reason why the Southern States should not have been allowed to form a Confederacy of their own, leaving the other States combined in another Union which would have been strong enough for all practical purposes. The real reason why the North would not allow the South to set up a separate Confederacy was, the North did not wish to lose the Southern provinces, which are exploited by the Northern manufacturers and financiers. T. E. W.

QUERIES ON MONEY QUESTION.

Dear Sir: I notice in your Magazine of September, 1911, that a Mr. Ernest C. Mobley, on page 396, about middle of first column, makes the following statement:

"An Associated Press dispatch recently announced that the United States possessed a fraction over $34.00 per capita. France has $117.00 per capita."

Please write in full the meaning of these statements. Does the $34.00 spring from the same source with the $117.00?

Very respectfully,

PAUL TOWNSEND.

Comment.

No. 1. By "circulation per capita," is meant that, if the entire amount of money afloat were divided among all the people there would be a certain amount for each person. According to Mr. Mobley, the per capita circulation is over $34.

Our sources of money are gold and silver coinage, the certificates issued against uncoined gold and silver, the small amount of paper money issued by the Government, and the $720,000,000 of National Bank notes which are used as money, although they are not full legal tender, and therefore not lawful money.

T. E. W.

THE LINES HAVE NO MEANING, MY SON.

Dear Sir: Will you kindly humor a schoolboy's curiosity, and tell me the meaning of the following lines taken from Tennyson's poem, "Locksley Hall?"

"Mother-age (for mine I knew not) help me as when life begun;
Rift the hills, and roll the waters, flash the lightnings, weigh the sun."

I have a volume of Tennyson's poems with notes explaining the obscure passages in each poem. I am, however, without notes on the particular passage quoted above.

Kindly answer through the Educational Department of Watson's Magazine. Your explanation will be greatly appreciated.

Yours respectfully,

"SCHOOLBOY."

Answer.

Frequently a poet's eye, "in fine frenzy rolling," sees things that no one else ever saw, and his pen writes mystical nonsense.

Browning and Tennyson were good at that. T. E. W.

BULL MOOSE TRAILS. (Price 50 cents.) By Mrs. Annie Riley Hale, 6 West 66th Street, New York City.

This work is a complement to Mrs. Hale's "Rooseveltian Fact and Fable."

Mrs. Hale is one of the very many people who consider Col. Roosevelt "as sounding brass and a tinkling cimbal."

There is some doubt on her mind as to whether T. R. was more of a humbug in war-time than he was in peace-time, but there is absolutely no doubt on her mind that he is a humbug, first, last and all the time.

It must be admitted that this view of T. R. prevails extensively.

There is such a difference between the virtuous noise he makes, and the things he actually does, and the plutocrats who are his backers, that the average man could hardly be otherwise than suspicious.

In this book, Mrs. Hale gives the true and full story of the sensational manner in which President Roosevelt insulted General Miles, at a White House reception, when Gen. Miles was the Commander of the U. S. Army.

She also relates how T. R. "took Panama," at the very time he was assuring Congress that he was getting corns on his knees, by meekly kneeling to Congressional directions.

Mrs. Hale makes out an awfully strong case against the Colonel.

Then she tells of how T. R. stood in with the New Mexico bosses, in 1906.

The indefatigable lady actually pursues the Colonel in his African hunting expedition. She follows him to Cairo, where he made a speech telling England how to govern Egypt—after which, as you will remember, T. R. went to nearly every European court, and told everybody how to behave.

Of course, Mrs. Hale gives an account of the Colonel's famous row with the Papa, at Rome.

If you have a spare half-a-dollar and want to have a good run for your money, you couldn't invest it to better advantage

NOW READY!

The History of The . . .
Roman Catholic Hierarchy

By THOS. E. WATSON

In Book Form $1.00, Postpaid

THE JEFFERSONIAN PUBLISHING CO.
THOMSON, - GEORGIA

than in buying a copy of "Bull Moose Trails." Order from the authoress, who is her own courageous publisher.

"THE GATES OF TWILIGHT;" "IN LOVE'S DOMAIN." By H. E. Harman. Stone & Barringer, Charlotte, N. C., Publishers.

These are such poems as Longfellow asked for, in his exquisite "Nightfall."

I have never gone through two such collections of poetry—collections in which there is not one poem that the reader could wish had been omitted.

Mr. Harman is not one of the "bards sublime": he does not pretend to be; but his work is genuinely poetical, and he must be recognized as one of the minor poets.

He has not the intensity and the originality of that neglected genius, Don Marquis, but there is a subtle charm about Mr. Harman's verse which draws one on, from line to line, until the whole book has been read. You feel that he has not swept the trash off the floor of his literary shop, and thrown it into your face.

You do feel that way about almost every "complete works" of other poets.

Like the Sybiline Leaves of the Romans, these "complete works" would be infinitely more valuable, if their number were reduced.

Mr. Harman's subjects are, human loves and sorrows, the inevitable accidents, as well as the pleasures. of life; the beauties of nature, the flowers of the field, the changes of seasons, the magic woods and waters. The old flower-garden appeals to him, as it has always appealed to men and women of tender sentiment. The old deserted water-mill, the autumn woods, the brook, the Christmas rose, the twinkling stars, the restless sea—all these inspire poetic thought in Mr. Harman, as they have done since Nature and the man of feeling became acquainted.

"My Silent Guest" is the mystical poem of these two delightful volumes. It is a wholly different expression of the idea in Poe's "Raven."

As good specimens of Mr. Harman's work, I present two of his poems to our readers.

Have You Heard the South A-Calling?

Have you plucked the snowy daisies in the Spring?
Then a memory of their sweetness yet must cling
To the Past, with all its treasure—
To the Past's untainted pleasure
That in your soul forevermore will sing.

Have you watched snowy daisy fields at night?
Every stem with heart of gold and petals white,

Life and Times of Andrew Jackson

A Magnificent Book Historical—Valuable

By Thos. E. Watson

Beautifully Printed ⁂ Illustrated

$1.50, Postpaid

The Jeffersonian Publishing Co.

Thomson, - Georgia

With the moonlight on them streaming
And half the stars a-dreaming
And Love beside you walking in the light.

Have you heard the mock-bird singing soft and low?
In the stillness of the night-time, singing slow,
With a harvest moon a-clinging
To the sky where stars are flinging
Worlds of light because they love the daisies so.

Then you've heard the South a-calling in the Spring
When the crocus comes a-blooming, dainty thing;
No matter where you wander,
O'er these meories you'll ponder
When you hear the South a-calling in the Spring.

On the Road to Sleepy-Town.

On the road to Sleepy-Town,
As the wondrous sun goes down,
Little hands and little feet,
Wearied out with play complete,
Now would stop at every sound
On the road to Sleepy-Town.

Busy has the whole day been,
From the dawn until its end
And the gentle twilight glow,
Where the weary feet now go,
Falls like benediction down
On the road to Sleepy-Town.

Just ahead, the Gate of Dreams,
Through the stillness casts its gleams:
Just ahead the hand of sleep
Reaches out to touch the cheek
Of each little head of brown,
Longing so for Sleepy-Town.

Let me take you to my breast,
Just this moment ere you rest,
Let me hold the hands so sweet,
As the daylight goes to sleep,
Kiss the droopy eyelids down
On the road to Sleepy-Town.

Both of these books are typograhpically perfect and beautiful.

The illustrations are numerous and are decidedly the most pleasing and true-to-nature than I ever before saw in books of poetry.

The picture of the leaf-strewn brook, in "The Call of the Woods" is a gem.

The cloud and water effect in the illustration which accompanies "From far Antilles to tropic Yucatan," is extremely fine. These wonderful pictures were probably made from photographs.

T. E. W.

Watson's "Prose Miscellanies"

This handsome volume contains the cream of Thos. E. Watson's short compositions, published during the last twenty-five years.

The book is being delivered, and is in most attractive form.

The indications are that the book will have a tremendous sale. If you would have your order promptly filled, mail it now, with $1.10 accompanying.

The orders will be filled according to the miller's rule of "first come, first served."

This does not include mailing or expressage

JEFFERSONIAN PUBLISHING CO., Thomson, Ga.

CLASSIFIED ADS.

BOOKS.

IMMORTALITY CERTAIN—Swedenborg's great work on life after death, 400 pages, only fifteen cents, postpaid. Pastor Landenberg, Windsor Place, St. Louis, Mo.

INTERESTING WAR BOOK.

"PERSONAL Reminiscences of the War of 1861-65," by CAPT. W. H. MORGAN, Floyd, Virginia, is a truthful history of a Confederate Soldier's service and his comrades of Picket's Division, told in plain language. Experiences in camp, on the march, on picket, in skirmish, in battle and in prison are told just as they happened. Old soldiers enjoy the book, their sons read it with interest. Price by mail, $1.15.

HELP WANTED.

FREE ILLUSTRATED BOOK tells about over 360,000 protected positions in U. S. service. More than 40,000 vacancies every year. There is a big chance here for you, sure and generous pay, lifetime employment. Easy to get. Just ask for booklet A 836. No obligation. EARL HOPKINS, Washington, D. C.

PATENT ATTORNEYS.

PATENTS, TRADE-MARKS, LABELS—Send for my new book. "How To Get Them." Invent something useful. There is money in practical inventions, whether large or small. Advice free. JOSHUA R. R. POTTS, Lawyer, 805 G. St., Washington; 140 Dearborn St., Chicago; 929 Chestnut St., Philadelphia.

THE LIBERATOR

Devoted to the Advocacy and Defense of LIBERTY

Religious, Political, Commercial

HITS ROME HARD

Weekly, 16 Pages Subscription $1.00 Per Year

SAMPLES FREE AGENTS WANTED

J. A. SCARBORO, Editor, Magnolia, Ark.

Every Woman

is interested and should know about the wonderful

Whirling Spray Marvel Douche

Ask your druggist for it. If he cannot supply the MARVEL, accept no other, but send stamp for illustrated book—sealed. It gives full particulars and directions invaluable to ladies.

MARVEL CO., 44 E. 22d St., New York

Dropt.—"Did Alice's birthday party come off?"

"Yes, and several of her birthdays."—Boston Transcript.

A Move in Time.—Augustus—"I'm not fond of the stage, Violet, but I hear your father on the stairs, and I think I had better go before the foot lights."—London Sketch.

Certainly In.—"Is Mrs. De Brick in?" asked the visitor, calling at the London home of the Suffragette leader.

"Yiss mum," said Norah. "She's in for six monts, mum."—Harper's Weekly.

Not so Bad.—Editor—"There is a sameness about your poetry, I regret to say."

Magazine Poet (hastily)—"What?"

Editor—"A sameness."

Magazine Poet—"Oh. That's better. I thought you said saneness."—Puck.

Our Washington News Stand

All The Jeff Publications may be had at our News Stand in Washington, D. C., 509 F St., N. W.

Why Priests Should Wed

This name does not do justice to the vast scope and importance of the book. It is really a dynamic expose of the entire rotten Roman system. BUY THE BOOK! Price $1.00 net. . . .

Jeffersonian Pub. Co.
Thomson, - - Georgia

A Skin of Beauty is a Joy Forever

DR. T. Felix Gouraud's Oriental Cream of Magical Beautifier

PURIFIES as well as beautifies the skin. No other cosmetic will do it.

Removes Tan, Pimples, Freckles, Moth Patches, Rash and Skin Diseases, and every blemish on beauty, and defies detection. It has stood the test of 61 years, and is so harmless we taste it to be sure it is properly made. Accept no counterfeit of similar name. Dr. L. A. Sayre said to a lady of the haut ton (a patient): "As you ladies will use them, I recommend 'GOURAUD'S CREAM,' as the least harmful of all the skin preparations." For sale by all druggists and Fancy-Goods Dealers in the United States, Canada and Europe.

FERD T HOPKINS, Prop., 37 Great Jones St., N. Y.

FROM BULL RUN TO APPOMATTOX

By LUTHER W. HOPKINS, of Gen. J. E. B. Stuart's Cavalry

Have you seen this book? Send for a copy on approval. The book is 7¾x5¼, 312 pages, well illustrated, and said to be one of the most readable contributions to the history of the War Between the States that has yet been written.

Price $1.25, including postage

HOPKINS PUBLISHING CO., 100 E. Lexington St., BALTIMORE, MD.

FISH Let us tell you how to catch them where you think there are none. We make the famous Double Muzzle Wire Fish Basket. Greatly improved this year. Write

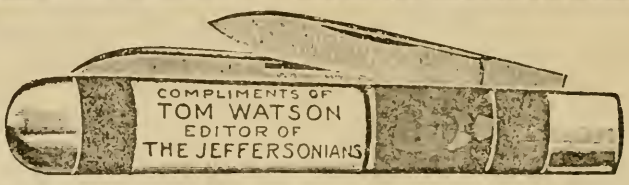
EUREKA FISH NET CO., Griffin, Ga.

Order One of These!

Maria Monk's Book is a disclosure of the frightful immorality and crime in the Roman Catholic convents.

On sale at the office of The Jeffersonian Publishing Company for 50 cents. By mail, prepaid, 60 cents. Only a small number on hand. ORDER NOW. Address

THE JEFFERSONIAN PUB. CO., Thomson, Ga.



To Readers of The Jeffersonians:

This knife is made of good steel, has strong rivets, and will last as well as most knives sold at $1.00 cash.

The handle of the knife contains a photograph of our editor, Thos. E Watson, and is a nice souvenir, as well as a useful article.

We will send this knife to you, postpaid, for two subscriptions to The Jeffersonian or Watson's Magazine. Now, this does not mean your own subscription.

Subscriptions to the Jeff are easy to get, and it will only take a very short time for you to get this knife. Send us two subscriptions to either Watson's Magazine or The Jeffersonian at the regular rate of a dollar a year, total $2.00, and we will immediately forward the knife.

THE JEFFERSONIAN PUBLISHING CO., Thomson, Ga.

TRIAL OF JESUS FROM A LEGAL STANDPOINT

By W. J. GAYNOR, Mayor of New York City, and Formerly Supreme Court Justice

Jesus was not the victim of a mob but was tried and condemned in a court of law. Was the trial fair? Was the arrest lawful? What was the charge and was it a crime in law? Was the court duly constituted? Had it jurisdiction? Did the evidence support the verdict? Was the sentence legal? Was Jesus denied any lawful right? Ought the Appellate Court to have reversed the judgment had the great Prisoner at the bar made appeal? Judge Gaynor's judicial review of this tragic event is one of the intellectual productions of the world. Published exclusively in Vol. II Sellers' Classics just off the press. Daniel Webster's speech against a man charged with murder also published and many masterpieces of literature found in no other book. 321 pages. Price $2.00.

Vol. I. (distinct from Vol. II.) contains great jury trials and legal arguments. You hear Beach's burning words in the damage suit against Henry Ward Beecher for leading the plaintiff's wife astray, and the eloquent Tracy in the minister's defense. You hear Delmas in the Thaw case picture Evelyn's life along the primrose path. You hear Prentiss in Kentucky's greatest murder trial and Susan B. Anthony's dramatic response to the court that condemned her. You hear Clarence Darrow and Senator Borah in Haywood's recent trial, and you stand for two hours with the mighty Voorhees as he invokes the unwritten law in behalf of an erring sister's brother who killed the man "that plucked the flower from the garden of honor and flung it away in a little while, withered and dead." You hear Ingersoll, Seward, Lewis, Rayner, Brady and other thought and language masters plead for the heart treasures of life. 314 pages. Price $2.00.

Both books handsomely bound and illustrated. Sold separately or together. Shipped prepaid. If either is not all we claim money refunded and ten per cent additional as interest thereon.

CLASSIC PUBLISHING CO., Box 5, Baxley, Ga.

The Progressive Democrat

Published at THOMSON, GEORGIA

A Weekly Paper Dealing With State Issues

J. D. WATSON,
Editor.

THOS. E. WATSON,
Contributing Editor.

Independent Fearless Non-Partisan

FIFTY CENTS PER YEAR

THE JEFFERSONIAN PUBLISHING COMPANY
Thomson, Georgia

"Rooseveltian Fact and Fable"

As the Loud Noise is again a candidate for the Presidency, you should see "the other side" of him. To Jake Riis and others, Mr. T. R. is a hero: to Mrs. Annie Riley Hale and others, he is an uproarious Humbug.

Read her book, and then decide for yourself what he really is. There isn't a dull page in the volume, and the man who can successfully answer Mrs. Hale will be able to command his own price, during the campaign that is now getting under way.

Clip the coupon, enclose a money order for a dollar, and the book will come postpaid. Mr. Watson has read it and speaks of it in the highest terms.

....., 1912.

MRS. ANNIE RILEY HALE,
No. 6 West 66th St.,
New York City.

Enclosed please find one dollar, for which mail me your Roosevelt book. I saw your ad. in Watson's.

.....

.....

Dr. Irvine K. Mott's Method of Kidney Treatment

restores cell function of the kidney not destroyed, arrests and prevents further spreading of the disease. His methods for treating kidney affections have been tested by the Cincinnati Post. A full detail of this investigation or test can be had by addressing him as below.

Dr. Mott is a graduate of a Cincinnati medical college, class 1883, and afterward took instructions abroad, later becoming a specialist and investigator of kidney diseases. For nearly twenty years he has revealed to science that kidney diseases can be checked, the patient restored to normal weight and enabled to resume work.

The following is a statement from Dr. Mott: "My method is intended to arrest the disease, even though it has destroyed most of the kidney, and to preserve intact that portion not yet destroyed. The medicines I use are for the purpose of neutralizing the poisons that form a toxine that destroys the cells in the tubes of the kidneys, and my success in the treatment of kidney diseases is enough to convince physician and patient alike, that science has mastered a hitherto 'incurable disease, physiologically speaking.'" Dr. Mott invites the afflicted to send their symptoms and to ask for his free expert opinion. He will send you his essay on kidney troubles.

Correspondence should be directed to

IRVINE K. MOTT, M. D.
323 Mitchell Building, - CINCINNATI, O.

THE MENACE

Published at Aurora, Missouri.
Subscription Price 50c. a Year.
In Clubs of Four or More, 25c.

Most Aggressive Anti-Catholic Paper in America

Hated and Feared by the Roman Hierarchy

Hated because it exposes the evil genius and the damnable intrigues of the Roman Catholic Political Machine, which is the "deadliest menace to American liberties and civilization."

Feared because it refuses to be swerved from its purpose to arouse the American people to the evils of Catholicism and thwart the Roman hierarchy in its avowed purpose to make America Catholic.

A paper which has secured 50,000 subscribers in less than nine months, and for the suppression of which the Roman hierarchy is petitioning Congress for special legislation, should interest every true American.

A postal card will bring a sample copy, but you had better send a dollar for a year's subscription for yourself and three of your friends.

Address

THE MENACE
Aurora, - - Missouri

BE SURE AND READ THIS!

A NEW BOOK — BY THOS. F. LOCKHART

DEAR FRIEND:

It may be that you have read my other books, but, whether you have or not, I trust you will order this new one, entitled "CHEERFUL CHATS WITH FAR-AWAY FRIENDS." While conducting a department in a St. Louis daily newspaper, I requested the readers to tell me all about their troubles if they thought I could help them in any way. This they did quite freely, and I now publish their questions and my replies in book form, which I think makes a very unique and interesting book—something out of the ordinary, as it gives you a peep into an invalid's mail box; which is sure to prove both interesting and amusing. It will also show you that other people have troubles as well as yourself, and just how prone they are to worry over the many petty trials and vexations of life.

In spite of the fact that I have been lying in one position, without a rest or change in any way whatever, for the past twenty-four years, I have cultivated the habit of looking on the sunny side of life, and you will find that all my books breathe a spirit of true optimism that cannot help but cheer and uplift all who read.

I sincerely hope you, reader, will encourage me by ordering this last book of mine. It contains my picture, and the price is only 50 cents.

Nine years ago my mother passed away to her eternal home and left me helpless and destitute, to earn my support the best I could. This I have done, with God's help, by writing books. I have written several, titled as follows:

"TWENTY-FOUR YEARS IN A MATTRESS GRAVE." Price 20 cents. This is a story of my life, and gives an amusing account of my trials with fake doctors. Orders for this book have come from every State in the Union and seven foreign countries.

"IDEAS OF AN INVALID." 30 cents. Is just what its title implies, my ideas on religion.

"PLAIN TALKS AND TALES," being a collection of sketches and short stories. Price 40 cents.

I live alone with my nurse and earn our support by the sale of these books. It is the only way open to me. God spared me one eye, a finger and thumb so I could write and care for myself. I have done my best. Won't you help me with an order?

When ordering books be sure to send registered letter, P. O. or Express order. Otherwise it must be at your own risk.

THOMAS F. LOCKHART, Dept, J., Wellington, Missouri

WATSON'S
WEEKLY JEFFERSONIAN

Is a Fearless, Independent Newspaper, handling all subjects relating to the Political or Religious welfare of our country.

THOS. E. WATSON, - Editor.

If you want to keep posted on National Politics; if you want to note the trend of the times in a religious sense; if you want to know more about the farce known as "Foreign Missions;" if you want to realize just what the Roman Catholics are doing to gain more strength in this country,

READ

The Weekly Jeffersonian

ONE DOLLAR PER YEAR.

THE JEFFERSONIAN PUBLISHING COMPANY

THOMSON, GEORGIA

Why is the soda cracker today such a universal food?

People ate soda crackers in the old days, it is true—but they bought them from a barrel or box and took them home in a paper bag, their crispness and flavor all gone.

Uneeda Biscuit—soda crackers better than any ever made before—made in the greatest bakeries in the world—baked to perfection—packed to perfection—kept to perfection until you take them, oven-fresh and crisp, from their protecting package. Five cents.

NATIONAL BISCUIT COMPANY

What "Socialists and Socialism" Is

First: A book of 158 pages.

Second: An exhaustive study of the subject.

Third: A thorough analysis and refutation of the "Bible of Socialism," Karl Marx' "Capital."

Fourth: An exposition of the causes which led to the inequalities of wealth, and a statement of the remedies which would restore conditions to an equitable basis.

Mr. Watson considers this book to be fully equal to anything that he has ever done. There is more of his wide reading, knowledge of history, his life-long experience, his reasoning power, and his prose poetry, in "Socialists and Socialism" than is contained in any of his literary works. Price, postpaid, 55c.

What "Bethany" Is

The town of Thomson covers the site of an old-time Baptist church which was named Bethany. No vestige of the ancient building remains. Only a few neglected graves mark the spot.

In describing Plantation life as he knew it, in picturing Thomson and its neighboring farms during the great Civil War, Mr. Watson chose the name of the old Baptist church for his book.

It is not only a love story of a young Confederate soldier, but is a thorough presentation of both sides of the controversy which ended in the mighty clash of arms. Price, postpaid, $1.31.

What the "Waterloo" Book Is

It is the most up-to-date description of the most dramatic battle in history.

Two of the greatest soldiers the world ever knew commanded two of the best armies that ever took the field.

The combat was one of the most Titanic that ever took place. And Napoleon had Wellington completely whipped, had not a fresh army of Prussians, under Blucher, struck him on the right flank. Then all was lost; and the clock of human progress in Europe was set back fifty years.

It is a thrilling story.

The book is bound in cloth. Price, postpaid, $1.10.

THE JEFFERSONIAN PUBLISHING COMPANY,
THOMSON, GEORGIA.

GENERAL DANIEL E. SICKLES, while Minister to Spain, married a Spanish woman, a Roman Catholic.

After living together a few years, they separated, the wife returning to Spain.

In 1905 she came back to New York, but not to live with the General.

Some months ago, it was currently reported that the General was in great distress because he could not redeem certain precious souvenirs, art treasures, etc., that were in pawn.

Only a few days since, the papers stated that Mrs. Sickles had paid $8,000 to liberate the General's beloved objects of art.

And now (Sept. 17th), comes a formal withdrawal of General Sickles from the Guardians of Liberty.

Says he did not know the nature of it, etc.

Pleads the baby-act piteously, and hardly seems to know who Ex-Congressman Charles D. Haines is, although Haines lives and owns property in New York, where the old General resides.

The priests have used the Spanish woman to good purpose.

The General's next step will perhaps be to kneel to Papa, and kiss the Italian's foot.

WATSON'S ROMAN CATHOLIC HIERARCHY is now in book form. Price $1.00. Remit by P. O. money order, not by bank check.

JEFFERSONIAN PUBLISHING CO., Thomson, Ca.

VOSE PIANOS have been established over 60 YEARS. By our system of payments every family in moderate circumstances can own a VOSE Piano. We take old instruments in exchange and deliver the new piano in your home free of expense. Write for Catalogue D and explanations. **VOSE & SONS PIANO CO., Boston, Mass.**